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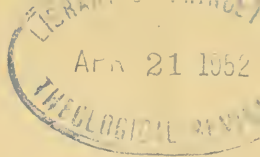
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1774.

CHRISTIAN CO-OPERATION

IN ACTUAL LIFE;

OR,

“United Brethren in Christ.”

A REVIEW

OF THEIR ORIGIN AND PROGRESS, AND SOME OF THEIR
ELEMENTARY PRINCIPLES.

IN FIVE PARTS.

By JOHN VINTON POTTS.

That they may be one.—JESUS

DAYTON, OHIO:
UNITED BRETHREN PUBLISHING HOUSE.

1874.

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JOHN V. POTTS,

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TO ALL THOSE
WHO LOVE THE HOLY BIBLE,
UNADULTERATED TRUTH,
A PURE AND LIBERAL CHRISTIANITY,
AND A HUMBLE CHURCH,
WITH CHRISTIAN UNION AND CO-OPERATION,
THIS BOOK
IS RESPECTFULLY DEDICATED
BY
THE AUTHOR.

RECOMMENDATIONS.

Opinion of the Conference Committee.

REPORT.

The undersigned, a committee appointed by the *Sandusky Annual Conference*, to examine the manuscript of "CHRISTIAN CO-OPERATION," respectfully submit the following:

The book is written by *Rev. John V. Potts*, a minister in good standing in the United Brethren Church, a man of unimpeachable moral character, a very respectable scholar, skillful with the pen, and esteemed by all who know him.

We have read the manuscript as carefully as our time and circumstances would allow. It gives a clear, concise, and correct history of our origin and progress; defends our principles and polity earnestly and manfully. Where in any case the author's private opinion is in any respect different from the commonly accepted church view, which does not often happen, it is given modestly and courteously. We think the book will give a correct reason for our existence, an explanation of our successes and failures, as far as we have had any of the latter, and put us not only before many of our own people, but also before strangers, in a fair, honest, and desirable light. It will tend, we think, to make our people love the church of their choice more than ever, for they will see in its plan and success more things worthy of their love.

We do not hesitate, therefore, to recommend its publication, believing it will do the Church good, and that it is well worthy of a perusal by our people. Very truly, etc.

H. A. THOMPSON,	} Committee.
J. B. RESLER,	
J. A. CRAYTON.	

What an educated Presbyterian, who has read the manuscript, thinks of the work. John Nichols, M. D., Superintendent Ohio State Industrial Home for Girls, Ohio White Sulphur Springs, Delaware County, Ohio, says:

“CHRISTIAN CO-OPERATION IN ACTUAL LIFE.”

In these days, foreshadowed to Solomon's vision, a *new book* is no rarity; but the one now in press, with the above title, by Rev. J. V. Potts, is justly entitled to a candid, thoughtful perusal, not only by those of the author's ecclesiastical affinities, but also by all who would intelligently and fairly judge a branch of the family of Christ by its own records; and more especially by those who are intently longing for the promised time when the watchmen shall see eye to eye, and God's people shall be one.

Three circumstances aid the writer in forming a correct and impartial estimate of the work: First. An examination of the manuscript. Second. A somewhat intimate acquaintance with the author for a few years past. Third. Being connected with another religious denomination.

While very naturally taking the church of his choice for his starting-point, presenting in a candid and lucid manner its origin, characteristics, progress, principles, results and aims, the author infuses, throughout, his own earnest, catholic, progressive spirit, as the soul, the animus of the work.

While it is not expected that all will indorse every detail therein, yet it will be suggestive to every earnest seeker of the peace, prosperity, efficacy, and final triumph of the church universal. Its object and aim, and its spirit, recommend it to the attention of every thoughtful reader.

JNO. NICHOLS.

Ohio White Sulphur Springs, April 28, 1874.

Views of one of our educators, John E. Guitner, A. M., Professor of Greek, Otterbein University.

“CHRISTIAN CO-OPERATION IN ACTUAL LIFE.”

Above is the title of a new book, now in course of publication, by Rev. John V. Potts, who, though still a young man, has an acquaintance with the principles and practices of the church of his choice which is rarely attained by those even who have spent a life-time therein.

Recognizing, as I do, the existence of an urgent need of a book of this character, and having had an opportunity, extending through a

series of years, to become acquainted with the character and bent of the author, knowing his uniformly unexceptionable life hitherto, as well as his characteristic gifts of mind and his fine literary taste, I have no hesitation in bespeaking for his work a hearty welcome and a ready sale, both in our own Church, and wherever there are earnest seekers after truth.

JOHN E. GUITNER.

Otterbein University, April 16, 1874.

How a graduate of Bethany College, W. Va., and a Disciple, or Christian, writes. E. Lowry, Editor, Eureka, Illinois, says:

“CHRISTIAN CO-OPERATION.”

“The author is personally known to us as a very laborious, conscientious, and painstaking Christian minister, whose book can be relied on as thoroughly honest and accurate, and carefully thought out. He represents a growing denomination, which has become a power in many parts of the land; and all who wish to keep posted as to the religious aspects of the times should possess themselves of this work.”
—*Woodford Journal*, June 20, 1873.

Words from the Westerville Banner.

Rev. J. V. Potts is busily engaged in superintending the publication of his new book, entitled “CHRISTIAN CO-OPERATION.” We have briefly scanned a portion of the advance sheets as they came from the press of the United Brethren Publishing House, at Dayton. The typography is complete, on fine tinted paper. The matter shows marks of careful preparation by the author, the thought being expressed in easy, graceful, and sometimes elegant language. The book, though a centennial work for the United Brethren in Christ, is not confined in scope nor interest entirely to its pale, but contains incidents of Christian history, and thoughts upon the unity of Christian effort, which will pay a perusal by all Christians, and the reading public at large.—*Westerville Banner*, April 16, 1874.

PREFACE.

This is by no means a narrow, selfish or exclusive book. It is meant exclusively for no class, or clan, or clique, to the exclusion of the rest of God's intelligent creatures. All, all, are invited to come and read, ruminare, resolve, and act—to act as the deeper convictions of the heart may direct.

I invite the minister and the lawyer, the farmer and the merchant, the rustic and the critic, the rich and the poor, the believer and the skeptic, all classes and professions and religious persuasions, to a careful and candid consideration of the contents of this work.

The book is not a eulogy. It is a work of earnest thought, and means decided and combined action. It is not written to erect a monument to the foibles of any people. It would supplant error by the milder method of inculcating the truth. It sometimes praises where it can. Where it can not, it passes in silence, or stops awhile to carefully deduce the truth from known and recognized principles. It is folly to quarrel with history, even though it has not been made aright.

The idea of the work was first suggested by reading such books as, "Why am I a Presbyterian?" "Why am I a Lutheran?" "Instructions of the executive committee of the American Tract Society," and the "Craftsman and Templar's Text-Book." The thought was further stimulated by reading "The Puritans and their Principles," and by examining the "Methodist Manual" and "The Christian System." The Evangelical Alliance, in its grand movements,

has had its influence on the spirit of the work. None of these is taken as a model. Hence the book is original in its plan of execution.

In its structure, form, and spirit, three thoughts have been before the mind. The *first* has been to make the book interesting as a new creation, as a fiction, giving it also the charm and air of real life. Those who love fiction will doubtless find here interest. It is a living reality. The thing lives and moves and breathes. The system here brought out is instinct with life. The idea it develops is not an abstraction upon which to build a new theory. It is concrete, and exists "in actual life." Truth, reality, is stranger and better than fiction; and the fancy can play among living forms with more substantial and animated bliss than in the wild, untamed fields of mere romance.

It is meant to be a book of devout piety. This is the *second* thought. It will minister grace to the reader. It will make him better for perusing its pages. Religion does in some sense concern all men; and it loses nothing from the charm which actual life imparts. Asceticism is a plague. Active piety is life; non-action is death.

In a certain sense, this is a work of art. This is the *third* thought. It may be only a fancy. The critics must decide. The book is built upon a single idea—complete, round, full, well defined. This idea is CHRISTIAN CO-OPERATION; and the whole work is a development of this single thought. And this thought is organic—practically so. It is not like "Locke's Grand Model," which could not be reduced to practice. One hundred years have proved that the system works well. Each part, section, if not paragraph, subserves a purpose in the general plan, yet each has, in many cases, an intrinsic and independent value, and may be read with profit, alone, as well as in its connection.

The work is largely suggestive. It could not be exhaustive. Its plan, scope, and size, forbade this. Condensation was a continual necessity. Whole pages have been compressed into single sentences. The salient points have been touched, and much, very much, is left to the thought of the thoughtful reader. The leading features of a great

system of Christian union and co-operation are here presented; and for Unity's sake, the work deserves attention. It is fondly hoped that the book will have a candid hearing wherever Christians aim to love each other, and by all those who think that Christian people should work together for the world's salvation.

Thanks are here returned to the many friends who have encouraged me to go forward, by kind words, by subscribing, and some by paying in advance for the work. This confidence is among the sweetest reflections of my business life. No one will think it difficult for me to say, *God bless these friends*. But above all, thanks are due to the Giver of "every good and every perfect gift," for so graciously granting life and strength and means to issue this book from the press. It is now kindly, prayerfully, hopefully submitted to the public.

Dayton, Ohio, June 8, 1874.



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ADDRESS TO THE READER.

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” (II. Pet. i. 2-12.)

INTRODUCTION.

The tide of the human heart sweeps backward. Decay marks everything of earth. Thus it has ever been since the sin of Adam. He who would go forward must stem the current. We, too, are in danger of retrograding,—of losing sight of first principles,—of forgetting our true mission in the world,—of turning our faces away from Jerusalem and becoming dumb to the songs and interests of Zion,—of seeking mere numbers, wealth, influence, ease and popularity, instead of the elevation of the world, and the salvation of men. Frequent reviews are necessary to keep alive in us the spirit of our forefathers, and of insuring in us a memory of the duties we are called upon to perform.

A stream breaks through a mighty gorge in yonder lofty mountain. It rushes and foams as it descends to the plain. What strength it exhibits as it turns the great wheel in the mill! The channel widens as the stream flows on, but if it receive no supplies of water, the depth decreases as the width increases. If it flow on without tributaries, it soon becomes absorbed by the earth and air. It ceases to be a home for the sportive trout, or sly eel. The thirsty beast comes in vain to its channel. The good housewife finds some other retreat for her weekly task. The fibrous root draws no moisture from the stream. Boys sport in the empty channel, all fearless of the mighty current that once dashed against its banks, or flooded and moistened the plain.

So a church organization may increase in societies, members, forms of worship, wealth, and worldly influence; but, unless it have frequent supplies of grace, and increase in

the knowledge of God, it will become absorbed in the elements of the world and be utterly powerless for good. It will fail to give true instruction to the mind or point the thirsty soul to the fountain of life, where he may slake his thirst and be satisfied with the good things of God.

Churches that would prosper must till the soil of soul and mind, and pray for frequent streams of grace. They must have new channels of light, joy, and usefulness breaking in upon them all along the way, as time sweeps on toward the great ocean of eternity. As the main channel widens, it must deepen, and be filled with the pure and irresistible tide of truth. Outside pressure must be met and resisted by internal stability, life, and activity.

This state can be maintained only by frequent and rigid drilling in first principles, —in their multitudinous theoretical and practical application to outer and inner life. New phenomena, new circumstances, new conditions, and new developments are constantly presenting themselves in the strange progress of human events. Men want to know how to apply these principles or they will be continually misled.

History corroborates the statement. Man placed in Eden glory did not long enjoy the enviable position assigned him by his Maker. Israel, though started right in the race of life, of empire, of religion, and of glory, soon cried for a king, not that they might be more like their God, but, forsooth, that they might be like the nations round about. They were kept plodding in their way only by the most severe scourging; and even in the face of this they finally so declined in virtue as to become a lifeless, leafless, fruitless, dry, dead thing, fit only for the fires of God's wrath.

The Christian church, whose foundation was laid by Christ himself, and established by the chosen twelve, soon grew powerful, and almost as soon grew corrupt. Even while the energetic and devoted Paul lived, he said, "The mystery of iniquity doth already work." I rarely read the nervous language of John the divine to the church at Ephesus without having stirred within me the most peculiar feelings. Tears almost unbidden start. The heart throbs

strangely. See John on the Isle of Patmos! The wild beasts are around him. The mad waves beat the rocky shore. He is happy withal. The Christian hero communes with God. He has a vision. He writes to his brethren. He *praises* them for their labor, their works, their patience, their opposition to evil, their zeal in ferreting out hypocrites, and because their strength is so renewed at the name of Jesus. But then follow burning words: "Nevertheless I have somewhat against thee, because thou hast left thy first love." How many who read these lines have left their first love? Has God reason to have something against thee, dear reader?

Where is Rome to-day?—Rome, on her seven hills?—Rome who ruled the world?—Rome, who descended in a direct line from the apostles? Do not all know her corruptions?

The followers of the pious Menno Simon, in a few centuries, grew so formal as to drive an earnest-souled Martin Boehm from their communion.

Can "United Brethren in Christ," and other devout Christians, hope to be exempt from the temptations which others have followed to their hurt? Reader, reject the tempting bait, maintain the old landmarks of God, and struggle forward to a higher and better life. You will have many temptations. Many a crisis will come. The strength of your principles will be tested. You are expected to be true to your trust. Disgrace not the cause you have espoused. You may go forward to something better, but go not back to something worse.

THE DEMAND.

Old forms, old ideas, and old systems do not meet the demands of the age. Men are outgrowing themselves, and everywhere the cry is coming up for something better.

This work has been written to meet a want which has been felt by the author—felt most sensitively—for over ten years. It is a book mostly of foot-prints. The ground had been nearly all gone over before the printed form was thought of. Being in a large measure a record of experi-

ences and results in the stern and trying duties of life, it may serve the same purpose to others that it has to the author,—that of a *hand-book or manual of principles*. The book wells up from a great want in the author's own heart. It may help others who are in the same state of mind.

During the ministrations of fourteen years, he has found the wants of many the same as his own. He writes for those whose yearnings after the truth have been, or may be, as his own. He writes because there is upon him a kind of inspiration; and time alone will tell whether the impulse be from above or below.

Men want rallying points. So it has always been. A hero never wants admirers. This is a general truth. They gather around him as the filings of steel to the magnet. Confidence keeps the world moving, and is filling heaven with hosts of happy choristers. A great general rushes into his surprised and retreating army. His men rally, rout the enemy, and gain a glorious victory. A mighty host is marshaled under the name of Jesus, and the number is swelling every year.

Men are social beings. They love to associate, and love that which ties them together. They want a bond of union, and without it they separate. They associate in art, agriculture, literature, and religion. It is natural to ask, What keeps them together? A common bond will always unite. Without this, combinations break asunder. Inquiring minds, in religion, are not satisfied with a mere church organization, forms of worship, meeting-houses, and stated services. These are necessary; but they are not all. A deeper thought awakens the heart. On what principles are these things based? Whence came they, and how do they comport with the word of God? Are they sufficient, in their present form, to accomplish all that is designed? Thus the mind reaches out and beyond itself, makes aggressive searches after truth, and comes back laden with the richest spoils. Without solid reasonings and cardinal principles such inquiring and aggressive minds are not satisfied or safe.

While Moses was with Israel, Joshua was not needed as a leader. Till Christ left his disciples, the Comforter came

not. Before Paul left the churches, he gave them the dogmas to keep. When John could not be with the seven churches, he wrote them letters which remain to this day. Wherever the Christian religion goes, Christ and the Holy Bible are used as hero and creed. Christ, the Christian may worship; the Bible, he may follow.

These truths are applicable in a minor sense. We shall see. The influence of the Baltimore Church, its disciplinary regulations, Otterbein's impressive teaching, his executive ability, his commanding powers, his pious and exemplary life, met certain wants during his stay on earth. But his death caused a vacuum, and it was severely felt. There was a terrible waste, by which, during nine or ten years, we lost one half of our whole membership. A leader in Israel had fallen, and the shock was felt throughout the ranks. This, and the experience of others, taught us the necessity of some stronger bond of union. A general plan of co-operation was imperatively demanded. Something must be done or death must come. A rallying point was needed; a watch-word was wanted that similar spirits would recognize. Something was needed to awaken the energies and arouse to decided action. Having thus felt the necessity and importance of having a leader, our fathers chose that that leader should not be an erring man, but something that would endure, and be a concentration of the will of the whole membership.

They chose something that could travel quietly and cheaply all over the whole country, visit every house, and abide in every family. They took something whose words and principles could not be influenced by outside pressure, and whose voice would be the same to-morrow as to-day, and would not change unless they changed it; something which the people could read again and again, and apply whenever necessary. They chose something concise and scriptural, mild and firm, which might be handed down from sire to son, and which, not being considered infallible, might be subject to such changes as subsequent developments of truth might indicate. So the General Conference, called in 1815 by the voice of our people, formed, as they were instructed, in a manner not derogatory to the

word of God, a small hand-book, or manual, for the use of the churches. It was called a *discipline*. And a valuable acquisition it proved to be. It met the demand for the time.

But a growing cause has new wants arising from year to year. So in twenty-two years there was a call for a more orderly statement of the principles of government. In 1837-41 the *Constitution* was formed. Then came the demand for higher culture among us, and schools sprung up to meet the want. In 1853 came the "Home, Frontier, and Foreign Missionary Society," to satisfy the yearnings of many souls for the missionary work. The printing press was needed; it was called for, it came, and is doing us a noble work. The Sabbath-school cause has been called for, and is coming. There has been a cry for more church-houses; and the Church-erection Society arises to lend a helping hand.

Our cause, though a hundred years old, is in its incipient stages. It is in its minority. Instead of having finished its mission, as some have vainly supposed, it has hardly commenced its work. It is a rising cause and it becomes us to understand ourselves, that we may work to a purpose. Our strength has never yet been half developed. But few are apparently conscious of the latent strength in this system. The times demand that this be made known.

INSPIRING.

This book is meant to inspire. The cause it espouses is a worthy one. But dark seasons come to the best of men. Every good cause has its Gethsemane. If times of depression come, we should not give up in despair. A brighter day is coming. Christ says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." No darker time can come to us than came to the disciples when their Master was laid away in the tomb. That was a time to try men's souls.

In the darkest hours I have seen silver linings to the lowering clouds. I have tried to chain them down as Franklin did the lightning of the skies. Here they are, bottled

up, and who wills may read. If men can not accomplish at once what they desire, they are disposed to become fretful and abandon the cause. But we should be patient, and "learn to labor and to wait."

To be conscious of purity in motive, principle, and action is worth more than a world of ill-gotten gain, power, and glory. "To be a doorkeeper in the house of God is better than to dwell in affluence in the tents of wickedness." How often do men take steps under discouragements which they have cause to regret as long as they live. It is better to keep in the beaten track when the night is dark. When the day dawns we may sally forth in new paths.

As my vows impel me "to administer relief, to strengthen and direct those that are afflicted and labor under temptation," I come, in God's name, with my mite, however small it may be, and throw it into the treasury of thought for the benefit of the human race.

THE EXHIBITION.

It has been thought proper that the world should have an opportunity of looking at our economy, our principles, our practices, our ultimate aims, in the light of our own representations. It is not likely that others will gather together the fragments we have strewn along the pathway of history, arrange our principles in order, defend our positions, or make our influence to be felt in the world. Others find enough to do in their respective spheres. If it falls in their way they may give us a hasty glance, but if they do not see order, harmony, beauty, and strength, they pass on in their accustomed routine of action.

Who will give us shape, if we do not? Who will give us literature, if we do not? Who will advocate our principles, if we do not? Who will gain us converts, if we cease our exertions? If our ground is maintained, we must maintain it; if our banner is kept flying, we must hold it up to the breeze; if our cause is to be improved, we must improve it; if our principles are wrought out into a symmetrical structure, our hands must perform the task;

if our mission is accomplished, we must accomplish it ; if this system is to be held up to the light and shown to the people, who so well qualified to do so as ourselves?

I have walked through this ecclesiastical machinery, noted its motive power, its principles, its construction, the more important parts of its working apparatus, and its standing peculiarities, and have thrown them together in groups with such remarks as were thought necessary to their understanding. It may serve as a hand-book to dispel the mystery that, in the minds of many, may hang about our origin, existence, organization, principles, operations, influence, and purposes.

UNION AND CO-OPERATION.

The central thought which permeates this whole work, is CHRISTIAN UNION AND CO-OPERATION. In this respect it appeals to the great, warm, pulsing heart of Christianity everywhere. This is an old theme which is renewing itself every year, and is deservedly enlisting a great deal of attention at the present time.

How can all Christians work together? This is a vital question, and one of vast importance. Many answers have been given, many theories started. My answer and theory will be found in this book. The theme gave a theory, the theory demanded development, and the development required material. I must either *originate* material, or use such as came to hand. To do the former, one must create a new theory, and thus open the way to produce a new schism in the body of Christ. This I dare not do, for there are too many divisions already. We should all seek to diminish rather than increase independent organizations. I write to heal and not to harm, so a choice was made among existing orders.

In the filling of the system, some may be inclined to call the book *sectarian*. I can not help it. I had to make an election, and have done so. I might have chosen some other system. Why this was not done the reader may be able to tell when he has finished reading the work.

It is said that the Roman Catholics, certain parties among

the Congregationalists, the Baptists, the Disciples, the Christians or New Lights, and some others, propose plans for the union of all Christians. This is stated as though it were presumptuous in them to do so. There is nothing wrong in the act of presenting a plan, if it be done so as not to create division. How can we know which is the best unless we examine all? If after a fair examination and a practical trial the system prove unsuccessful, or justly objectionable, let it be modified or give place to something better. What is proved to be right, need not be lost. It may enter into some new form. Thus by eliminating the bad, cherishing the good, consolidating homogeneous elements, and by co-operating when we can not consolidate, we may finally accomplish the end so devoutly to be wished for, namely, the union of all Christians, on a proper basis, in the glorious work of bringing a lost world back to the favor and salvation of God.

It is true that there are too many divisions already, and we should seek to diminish rather than to multiply them; yet it savors of selfishness, bigotry, and religious intolerance to refuse to hear what a man has to say on this question, or abuse him, simply because he may not be of our own opinion.

Here is the author's method of *Christian unity*. Take it, and examine it carefully. You will doubtless find much of value and interest. You are expected to read with an unbiased mind. What is true, you can adopt; what is *proved* to be wrong, we hope to be willing to abandon. May the blessing of God rest upon us all and make us one in heart and life.

A Plan of Christian Co-operation ;

OR,

THE UNITED BRETHREN IN CHRIST.

A Review of their Origin and Progress, and Some of their Elementary Principles.

PART I.—Origin of this Plan.

I. RELIGIOUS ANCESTRY.

Every order of Christian churches is doubtless pleased if it can find a connection, in spirit, at least, if not in direct succession, with the apostolic church. We think we can, with but little difficulty, trace this happy relationship. Hence we claim, and not without reason, the Waldenses, the Bohemians, the United Brethren, and the Mennonites as our antecedents and ancestors. Reinerus Sacco, a bloody inquisitor of the thirteenth century, speaks of the Leonists or Waldenses as a sect which had existed for over five hundred years, and even adduces authors of note who date their origin back to the apostolic age. And I believe authors generally agree in ascribing to this people, under various names, great antiquity. The work under consideration also claims, and rightly, too, a wing of the Reformation, through Zwingle, Calvin, and

the German Reformed churches; Luther, Melancthon, and the Lutheran churches; John Knox and the Presbyterians. We appeal to veritable history in verification of these facts. Hence we have two ways of tracing our connection with the apostolic church. First, through the Roman Catholic, or mother church, as it is sometimes called; second, through the Waldenses, or Protestant churches, as they are usually denominated. Rev. Philip Wm. Otterbein, who organized the first church of this order, was a German Reformed. With him were associated many Lutherans and Presbyterians. These three orders sprung from the bosom of the Roman Catholic churches. Hence through this line we find our way very easily back to the times of Christ. Martin Boehm, who was the principal associate of Otterbein, was a Mennonite. With him came many of his Mennonite brethren, who, with their forefathers under different names, were Protestants of the purest type. And through this channel we also trace our connection with the apostolic church. These two parties, so much unlike, meeting in the new world about one hundred years ago, embraced each other as brethren in the love of the blessed Master, threw down their prejudices, their animosities, their unnecessary differences, bearing with each other where they could not agree, and have been harmoniously co-operating ever since, and expect to continue so to do to the end of time. The manner in which these elements were brought together, the means by which they are kept from separating, their mode of absorbing minor elements, and how they are doing such a great work for God and humanity, I propose showing in this work.

The mercy of the one party met the truth of the other. The righteousness of the one system and

the peace of the other have kissed each other. And as they embrace each other, they exclaim, "We are brethren," for we have a common Father in heaven, and the same mother—the church of Jesus Christ.

"Let party strifes no more
The Christian world o'erspread,
Gentile and Jew, and bond and free,
Are one in Christ, their head."

II. THE REFORMATION.

Wickliffe had come forth as the "morning star of the Reformation;" discreet Zwingli had spoken from the recesses of the Alps; bold Luther had flung the arrows of truth, deeply dipped in faith and prayer, at the See of Rome, had set Wittenburg on fire, and dared boldly to confront the Diet of Worms with these noble words: "Let me then be refuted and convinced by the testimony of Scripture, or by the clearest arguments; otherwise I can not, I will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand. I can do no otherwise. So help me God! Amen." The glorious fruits of the Reformation, under Wickliffe, Luther, Zwingli, Menno Simon, Calvin, and Melancthon, had been graciously tasted. The precincts of the Church of Rome had been invaded. She found it impossible to quell the spirit of the Bohemians, for that spirit was almost everywhere developing itself. England, Switzerland, the German states and Holland, were free from the papal yoke. The reformers had struck into the very heart of oppression, and freedom was unfolding anew her wings. Intellectual and religious liberty began to show signs of health and vig-

orous growth. If the church was not entirely disenthralled from the doctrinal errors, the worldly spirit, the blighting influences of the papal hierarchy, she had power and spirit to contend with her hoary-errored foes.

III. THE CHRISTIAN WORLD.

Each succeeding reformation soon needs reforming. Such is the natural and lamentable tendency of the human heart "to evil, only evil, and that continually." This was one powerful influence the church had to contend with when emerging from the darkness of priestcraft. And so it is yet. But from almost heathen darkness and the grossest religious superstition to the true light and freedom of the gospel was not but one bound. This would have been unnatural. The dust and clouds of the dark ages hung to them and around them even when they could throw their arms on high and cry, Victory! victory! over the beast. Christianity had accomplished a great work in throwing off the religious and political shackles of Rome. In this she rejoiced, and so did not feel disposed to be bound tightly by ecclesiastical discipline from any source. The liberty of the conscience seemed to be a cardinal doctrine, especially to those who had been in any way oppressed. The Lutherans, not having been brought up to a truly evangelical standard of doctrine and discipline, were relapsing into the formalities of the mother church. The Church of England was a stupendous, a strong establishment, but in it spirituality was at a heavy discount. The conduct of many of its pastors was disgraceful to the cause of Christ. The German Reformed, while

urging on educational and missionary operations to some extent, were greatly lacking in deep piety. The Mennonites, while preserving the purity of their doctrines, had lost, in a great measure, their spirituality. The Baptists were doing a good work, but seem to have been controlled considerably by surrounding elements. Presbyterianism was the state religion in Scotland. It had the sweetest simplicity of worship, but was troubled with two or three secessions which did not better the spiritual condition of its people. The Quakers, undertaking to reform England, had been carried to the extremes of acting or not acting, just as the spirit moved. This was ultra spirituality. Many of them came to America under Wm. Penn, and wielded a powerful influence in molding the opinions of the American people, especially in the State of Pennsylvania. They were rigid moralists, favorable to education, opposed to religious intolerance, to all carnal warfare, to oaths, and to any undue respect paid to persons, by which the equality of all men might be destroyed, and the spirit of aristocracy fostered. The Puritans, be it spoken to the shame of Protestant England, were compelled to embark to a new continent to enjoy what here they found, and what they here bequeathed to a grateful nation, "Freedom to worship God." The Wesleys, under the reign of George II., in 1729, had commenced that gracious work, which, being extended to America in 1765-6, has had such a glorious career. But notwithstanding all this there was a wide waste of sin, a wilderness of error, and a deep spiritual darkness existing almost everywhere, enough to call forth the best energies of the whole Christian church. The world was ripe to the harvest. We see a few Germans in the states of Pennsylvania, Maryland, and Virginia casting in the sickle, and history with eternity will tell the reward of their labors.

IV. A PIONEER MOVEMENT.

This, then, is not a child of foreign birth. It is no exotic plant. It was early planted on the free, fresh soil of happy Columbia, and sprung up amid the soul-trying times and stern realities of pioneer life. Except the New School Presbyterians, organized in 1741, and since reunited with the Old School, we are the oldest religious order of American origin. Other churches, it is true, existed here before us, but they had been organized in foreign lands and brought with them their respective forms of government and systems of theology. Being organized under aristocratic and regal rule, they very naturally imbibed, more or less, the feelings, principles, ideas, and theories of those times and governments. This the history of the churches of that day will amply corroborate. With reference to the Presbyterians, I will quote from Dr. Joseph Belcher: "One grand principle which those who are usually called *The New School* Presbyterian Church strenuously contend for is, that Presbyterianism in this country was not originally constructed on any foreign model, but that it brought with it a liberal spirit, ready to conform to the spirit of the times, and to the more free institutions which were always expected in our own happy land, even from the landing of the pilgrim fathers. And in accounting for the separations which have more than once marked the history of Presbyterianism in the United States, they attribute very much of the evil to the prevalence of a dominant party, who, whenever they were able, were resolved on maintaining a rigid system, and to expel those from their midst who claimed more liberty than they possessed. It is contended that there never was a period in the history of the Presbyterian Church in this country

when it did not contain a considerable number of men striving for a modified system, blending with the ancient Puritans, rather than the severe forms contended for by others." I observe here, first, that there was a dominant party adhering to a rigid system ; secondly, that the conflict of old with new ideas produced schisms; thirdly, that the more liberal party were striving for a modified system.

From all trammels of association, system, and doctrine this pioneer church-order claims to be free. She had no schism to heal, no ecclesiastical or episcopal nod to obey, no liturgy to cramp her energies, no consolidated government to give her immediate influence and success, no "institutes" to shape her theological opinions, no political influence to court. She was a colony cast into a wilderness, with but little education, few books, no schools, and no system established,—thus left with the Bible and themselves to shape their own destiny.

V: A NEW EFFORT.

We then behold a new religious order established in a new country, away from foreign influences, based on what the founders, left to the free exercise of their own judgments, conceived to be right. The truths and principles and doctrines in it are not claimed to be new ; but the rise, the surroundings, the developments of this body are all new. It was a new country, a new start, a renewed spirit, a new organization, a new effort at exhibiting the spirit, the teachings, and the practices of the word of God. Here we behold men, mind, and truth untrammelled by political power, arbitrary edicts, or the chains of ecclesiastical councils, striking

out in the unbroken wilderness, in new and untried paths of human thought and action. Where "westward the car of empire moves," we see churches springing up, with the great future spread out hopefully before them in the march of human progress. It will doubtless be interesting to observe the outgrowth of their principles and their development, the conclusions to which they arrive, the influence they wield, and the character of the history they are making.

VI. THE FIRST CHURCH.

Let us turn aside from the din and bustle of outer life to the first church of the United Brethren in Christ. In 1774, two years before the Declaration of Independence by the American colonies, a society, then called the "*Evangelical Reformed Church*," was organized in Baltimore, Maryland, by *Philip Wm. Otterbein*, a learned German divine, born in Nassau, Dillenburg, Germany, June 4th, 1726. He came to America in 1752 as a missionary, under the auspices of the Reformed churches. After laboring in that connection twenty-two years, dead formality, religious bigotry, blind intolerance, and theological error compelled him to organize an independent church, differing essentially from those for whom he had been laboring—a church of which he was pastor to the day of his death—a church which afterward stood in fraternal fellowship with various other churches in the vicinity—a church whose rules have in a large measure been incorporated in the following system—a church still recognized by us, and of which we are justly proud.

There is a charm about this grand old church, now

venerable with age and all the holy associations of a century, which makes us long to linger about its portals. What memories come and go! There it stands endowed with the vigor of youth, and is renewing itself from year to year, improving its talents, that it may render a joyous account when the Master comes to make his reckoning with the stewards. There it stands as a monument to the grace of God, and the pious industry of its now sainted founder. The old church-book is a valuable document. Hence we copy it here entire, as translated by the late *Rev. Henry G. Spayth* from the original German manuscript.

VII. THE CHURCH-BOOK OF THE EVANGELICAL REFORMED CHURCH.

HOWARD'S HILL, BALTIMORE.

In the Name of the Triune God: Amen.

In the year 1771, there stood in the Reformed Church in Baltimore, a preacher by the name of Faber; but, forasmuch as said Faber was not in fellowship with the Reformed preachers in Pennsylvania, that is, he was not a member of the *Cœtu Pennsylvanu*, and likewise led an offensive life, a division took place in this church. In the month of October of said year, the said Reformed preachers met in Reading, Pa., where deputies from both parties of this divided church attended. Here it was resolved to dismiss said Faber, which was done. Both parties agreed now, unitedly, to call a preacher from the *cœtus*, and to offer this call to Mr. Bluhmer: this was

done, but the call was not accepted by him. The cœtus now resolved to send to the Baltimore church, a preacher from among the four who, at that time, according to letters from Holland, were on their way, and now daily expected. In the meantime, there came to Pennsylvania W. Wallauer, whom the synod of Holland had not sent. The opposite party, without saying a word to the other party, contrary to the agreement and the resolve of the cœtus, brought him away, and received him as their preacher. But at the next cœtus, which was held in the year 1772, deputies from both parties attended; and the cœtus protested against Wallauer, and the conduct of his party, and declared that they could take no further notice of them. Scarcely any hope being now left of a re-union, the remaining members of this church found themselves under the necessity of looking about for another preacher, and of forming a church for themselves. A call was made to William Otterbein, who then stood in the Reformed Church in York; but he refused because of the disorganized condition of the congregation; but, after repeated solicitations, he expressed a willingness to accept, provided the cœtus should give consent. At the next cœtus, deputies from both parties appeared again, and, before a final action was taken in the matter with Otterbein, a union took place, and William Hendel was proposed as preacher, to which the deputies of both parties consented. But, a few days after the return home of the deputies, the opposite party rejected the proposition, and all to which their deputies had pledged themselves. The division was now greater than at any former period. The prospect of a re-union entirely vanished, and the

members of this church, who had before addressed William Otterbein, saw the absolute necessity of forming a church for themselves; and they gave Otterbein a new call, which he finally accepted; and subsequently, in the year 1775, it was, by the cœtus held in Lebanon, confirmed.

Article 14. After due consideration, the cœtus deems it proper (good) that Domine Otterbein continue in his pastoral office. From report, it appears that his labors are blest, and the opposing party cease the strife.

CONRAD BUCHER, Sec. *pro tem*.

CHURCH-BOOK.

William Otterbein came to Baltimore, May 4th, 1774, and commenced his ministerial work. Without delay, and by the help of God, he began to organize a church, and, as far as it was possible for him, to bring it within the letter and the spirit of the gospel. Such disciplinary church rules as were needful, were, therefore, from time to time, adopted, made known, and the importance of keeping them earnestly enjoined.

But the afflicting and long-continued war, and the dispersion, on account of the same, of many of its members into the interior of the country, prevented those rules from being written in a book for their preservation.

But through and by the goodness of God, peace and quietness being restored, and the gathering together of former members, with a considerable addition of new members, the Church finds herself, at this time, considerably increased.

Therefore, it is unanimously concluded and ordained, by the whole church, to bring the CONSTITUTION and ordinances of this church into the following form, which we hold as agreeing with the word of God; and for their permanency and perpetual observance, herewith record and preserve.

By the undersigned preacher and members which now constitute this church, it is hereby ordained and resolved, that this church, which has been brought together in Baltimore, by the ministration of our present preacher, W. Otterbein, in future, consist in a preacher, three elders, and three deacons, an almoner and church members, and these together shall pass under and by the name—The Evangelic Reformed Church.

2d. No one, whoever he may be, can be preacher or member of this church, whose walk is unchristian and offensive, or who lives in some open sin. (I. Tim. iii. 1–3; I. Cor. v. 11–13.)

3d. Each church-member must attend faithfully the public worship on the Sabbath day, and at all other times.

4th. This church shall yearly solemnly keep two days of humiliation, fasting, and prayer, which shall be designated by the preacher; one in the spring the other in the autumn of the year.

5th. The members of this church, impressed with the necessity of a constant religious exercise, suffering the word of God richly and daily to dwell among them (Col. iii. 16; Heb. iii. 13; x. 24, 25), resolve that each sex shall hold meetings apart, once a week, for which the most suitable day, hour, and place, shall be chosen, for the males as well as the females: for the first, an hour

in the evening, and for the last, an hour in the day time, are considered the most suitable. In the absence of the preacher, an elder or deacon shall lead such meeting.

(a.) The rules for these special meetings are these: No one can be received into them who is not resolved to flee the wrath to come, and, by faith and repentance, to seek his salvation in Christ, and who is not resolved willingly to obey the disciplinary rules, which are now observed by this church, for good order, and advance in godliness, as well as such as in future may be added by the preacher and church Vestry; yet, always excepted, that such rules are founded on the WORD OF GOD, which is the only unerring guide of faith and practice.

(b.) These meetings are to commence and end with singing and prayer; and nothing shall be done but what will tend to build up and advance godliness.

(c.) Those who attend these special meetings but indifferently, sickness and absence from home excepted, after being twice or thrice admonished, without manifest amendment, shall exclude themselves from the church (*versammlung*).

(d.) Every member of this church [who is the head of a family] should fervently engage in private worship; morning and evening pray with his family; and himself and his household attend divine worship at all times.

(e.) Every member shall sedulously abstain from all backbiting and evil-speaking, of any person, or persons, without exception, and especially of his brethren in the church. (Rom. xv. 1-3; II. Cor. xii. 20; I. Peter ii. 1; Ja. iv. 11.) The transgressor shall, in the first instance, be admonished privately; but, the second time, he shall be openly rebuked in the class-meeting.

(*f.*) Every one must avoid all worldly and sinful company, and, to the utmost, shun all foolish talking and jesting. (Ps. xv. 4; Eph. v. 4-11.) This offense will meet with severe church censure.

(*g.*) No one shall be permitted to buy or sell on the Sabbath, nor attend to worldly business; not to travel far or near, but each spend the day in quietness and religious exercises. (Isa. lviii. 13, 14.)

(*h.*) Each member shall willingly attend to any of the private concerns of the church, when required so to do, by the preacher or Vestry; and each one shall strive to lead a quiet and godly life, lest he give offense, and fall into the condemnation of the adversary. (Matt. v. 14-16; I. Pet. ii. 12.)

6th. Persons expressing a desire to commune with us at the Lord's table, although they have not been members of our church, shall be admitted by consent of the Vestry, provided that nothing justly can be alleged against their walk in life; and more especially when it is known that they are seeking their salvation. After the preparation sermon, such persons may declare themselves openly before the assembly; also, that they are ready to submit to all wholesome discipline; and thus they are received into the church.

7th. Forasmuch as the difference of people and denominations end in Christ (Rom. x. 12; Col. iii. 11), and availeth nothing in him but a new creature (Gal. vi. 13-16), it becomes our duty, according to the gospel, to commune with, and admit to the Lord's table, professors, to whatever order, or sort, of the Christian church they belong.

8th. All persons who may not attend our class-meetings, nor partake of the holy sacrament with us, but attend our public worship, shall be visited, by the preacher, in health and in sickness, and on all suitable occasions. He shall admonish them, baptize their children, attend to their funerals, impart instruction to their youths; and, should they have any children, the church shall interest herself for their religious education.

9th. The preacher shall make it one of his highest duties to watch over the rising youth, diligently instructing them in the principles of religion, according to the word of God. He should catechise them once a week; and the more mature in years, who have obtained a knowledge of the great truths of the gospel, should be impressed with the importance of striving, through divine grace, to become worthy recipients of the holy sacrament. And in view of church membership, such as manifest a desire to this end, should be thoroughly instructed for a time, be examined in the presence of their parents and the Vestry, and, if approved, after the preparation sermon, they should be presented before the church, and admitted.

10th. The church is to establish and maintain a German school, as soon as possible; the Vestry to spare no effort to procure the most competent teachers, and devise such means and rules as will promote the best interests of the school.

11th. That, after the demise or removal of the preacher, the male members of the church shall meet, without delay, in the church edifice, and, after singing and prayer, one or more shall be proposed by the elders and deacons. A majority of votes shall determine the choice, and a call

shall be made accordingly; but, should the preacher on whom the choice falls, decline the call, then, as soon as possible, others shall be proposed, and a choice made. But here it is especially reserved, that, should it so happen that before the demise or removal of the preacher, his place should already have been provided for, by a majority of votes, then no new choice shall take place.

12th. No preacher shall stay among us who is not in unison with our adopted rules, and order of things, and class-meetings, and who does not diligently observe them.

13th. No preacher can stay among us who teacheth the doctrine of predestination (*Gnadenwahl*), or the impossibility of falling from grace, and who holdeth them as doctrinal points.

14th. No preacher can stay among us who will not, to the best of his ability, care for the various churches in Pennsylvania, Maryland, and Virginia, which churches, under the superintendence of William Otterbein, stand in fraternal unity with us.

15th. No preacher can stay among us who shall refuse to sustain, with all diligence, such members as have arisen from this or some other churches, or who may yet arise, as helpers in the work of the Lord, as preachers and exhorters, and to afford unto them all possible encouragement, so long as their lives shall be according to the gospel.

16th. All the preceding items (*punkte*) shall be presented to the preacher chosen, and his full consent thereto obtained, before he enters on his ministry.

17th. The preacher shall nominate the elders from among the members who attend the special

meetings, and no others shall be proposed; and their duties shall be made known unto them, by him, before the church.

18th. The elders, so long as they live in accordance with the gospel, and shall not attempt to introduce any new act contrary to this constitution and these ordinances, are not to be dismissed from their office, except on account of debility, or other cause: should any one desire it, then, in that case, or by reason of death, the place shall be supplied by the preacher, as already provided.

19th. The three deacons are to be chosen yearly, on New-year's-day, as follows:

The Vestry will propose six from among the members who partake with us of the holy sacrament. Each voter shall write the names of the three he desires for deacon, on a piece of paper, and, when the church has met, these papers shall be collected, opened, and read, and such as have a majority of votes shall be announced to the church, and their duties made known unto them, by the preacher, in presence of the church.

20th. The almoner shall be chosen at the same time, and in the same manner, as the deacons, who, at the next election, will present his account.

21st. The preacher, elders, and deacons, shall attend to all the affairs of the church, compose the Church Vestry, and shall be so considered.

22d. All deeds, leases, and other rights concerning the property of this church shall be conveyed, in best and safest manner, to this church Vestry, and their successors, as trustees of this church.

23d. Should a preacher, elder, or deacon be accused of any known immorality, and, upon the

testimony of two or three credible witnesses, the same should be proven against him, he shall be immediately suspended; and, until he gives sure proof of true repentance, and makes open confession, he shall remain excluded from this church. The same rule shall be observed and carried out in relation to members of the church who may be found guilty of immoral conduct. (I. Cor. v. 11-13; I. Tim. v. 20; Tit. iii. 10.)

24th. All offenses between members shall be dealt with in strict conformity with the precepts of our Lord. (Matt. xviii. 15-18.) No one is, therefore, permitted to name the offender, or the offense, except in the order prescribed by our Savior.

25th. No member is allowed to cite his brother before the civil authority, for any cause. All differences shall be laid before the Vestry, or each party may choose a referee from among the members of the church, to whom the adjustment of the matter shall be submitted. The decision of either the Vestry or referees shall be binding on each party; nevertheless, should any one believe himself wronged, he may ask a second hearing, which shall not be refused. This second hearing may be either before the same men, or some others of the church; but whosoever shall refuse to abide by this second verdict, or, on any occasion, speak of the matter of dispute, or accuse his opponent with the same, excludes himself from the church.

26th. The elders and deacons shall meet four times in the year, namely, the last Sabbath in March, the last Sabbath in June, the last Sabbath in September, and the last Sabbath in December, in the parsonage house, after the afternoon service, to take the affairs of the church into consideration.

27th. This constitution and these ordinances shall be read every New-year's-day, before the congregation, in order to keep them in special remembrance, and that they may be carefully observed, and no one plead ignorance of the same.

28th. We, the subscribers, acknowledge the above-written items and particulars, as the ground-work of our church, and we ourselves, as co-members, by our signitures, recognize and solemnly promise religious obedience to the same.

WILLIAM OTTERBEIN, *Preacher.*

LEHARD HERBACH,
HENRY WEITNER,
PETER HOFMAN. } *Elders.*

PHILIP BIER,
WILLIAM BAKER,
ABRAHAM LORSCH. } *Deacons.*

Baltimore, January 1st, 1785.

VIII. THIS WORK A DEVELOPMENT.

This work, from its incipency to the present time, has been a growth. God, and not man, has guided our steps. We have felt our way, as the vine puts out its tendrils to find something to which it may cling, as it climbs toward the sun, not knowing always where we would be led, or on what we would finally rest. We started in the race with no definitely prescribed line of policy, except to do right, to love God, and follow the light as it came. Faith in the providences of God was an essential element. We had no Moses to settle and enforce a divine line of conduct, and supply all that might be needed during a series of years; no Confucius to bend, shape, and mold everything into a perma-

ment form by his religion, philosophy, and literature; no Lysurgus to travel through the nations for information, to establish a new and excellent code of laws, hold the reigns of government until they were in effective operation, and then to make them perpetual, swear all the citizens of the state to keep the laws till his return, and then go away and never come back, but die voluntarily of starvation. We had no Constantine the great, no Knox, no Luther, no King Henry VIII., or no Wesley, to mature, on the eastern continent, a plan of church government which being transported to America would be all ready for use. We received no settled line of policy from the East. We arose amid the uncouth elements of a new country. We had to cut our own way, build our own roads with such material as we could command, and shape our own ideas. Being dissatisfied with much of the past, we could not choose any one system the world then presented. Knowing the delusions of men, and their fallibility, we could not adopt any system permanently until we had seen it tried. We could not do better than to choose carefully, move slowly, observe the trials of others, make experiments, retrace our steps when we had gone wrong, and correct what we found to be erroneous. This, I think, is the true course to be pursued; but it is, as any one may see, necessarily slow. We wisely chose this course, and we have before us the result.

IX. AMONG THE GERMANS.

Our early labors were almost wholly confined to the German-speaking population in America. Be-

fore 1813 the name of no English minister appears upon any of the conference journals. It was not till several years afterward, about 1825, that these churches became in any great degree Anglicised. In America, the English language has always predominated. The laws, literature, news, religious exercises, and schools, generally speaking, have been English. "Consequently," says John Lawrence, "in almost every place, there was a demand for preaching in the English language; and this demand was especially urgent in those communities where a new religious life had been awakened by the United Brethren Evangelists. This especial urgency was owing to two facts: 1. The converted children of the very best United Brethren families, having received an English education, desired to hear preaching in the English language. 2. In almost every community where the German fathers planted societies, persons were awakened and converted who could understand the German language but imperfectly, if at all; and such persons would naturally be very anxious, on their own account, as well as for the sake of their children and English neighbors, to secure evangelical preaching in the English language."

The German mind, which is deep and slow in its operations, was easily outstripped by the indomitable and energetic English, under the systematic leadership of the Wesley's. Besides this, the fathers clung fondly to their vernacular as long as they could; and rather than sacrifice the sweet tongue in which they were born and reared they would see their children go elsewhere, and join English-speaking churches which held to the doctrine of vital piety. "What is the difference," said they, "where our children join, if they are only good Christians?" This simple-hearted generosity has

ever characterized United Brethren in Christ. It is the leaven which is leavening the whole lump.

This state of things put the English-speaking churches some twenty to twenty-five years in advance of us. If ever we regain the loss, we must awaken our energies and quicken our pace. It would be wicked, indeed, to desire the progress of our neighbors to be checked, that we might overtake them.

Nobody is really to blame for this state of things. And we should not envy those who have had early advantages which we did not enjoy. If others have had the fortune to lead in many public enterprises, it is surely no misfortune to us to have moved in a humbler sphere, and should be no ground for discouragement, or humiliating reflections. We should, as Christians, rather view the hand of God in this, and humbly adore him who has kept us from the contaminating influences of popular evils, until we became more established in our principles, and better able, by the grace of God, to resist the tides of sin which may seek to drift in upon our ranks. Let us but do our duty faithfully, follow the guidance of the Spirit, learn the lessons experience teaches, and God will help us to accomplish our work.

X. THE NECESSITY.

This organization was a necessity. A want was felt which it supplied. It came to meet a public demand which was made in religious circles. It does not appear to have been the primary object of the originators of this movement to form a new order of churches. The purpose grew upon them,

and was demanded at their hands. Their central and all-absorbing thought was to save as many souls as possible, and show forth the declarative glory of God. They knew not, nor cared to know, vain ambition, selfishness, or disappointed aspiration. Higher motives than renown prompted them to action. They had "respect unto the recompense of reward." Otterbein, Boehm, Geeting, Newcomer, Senseny, and their co-laborers saw the fruit of their toil on every hand. Through them, as instrumentalities, hundreds of souls were truly converted to God. These found homes, at first, as best they could, in existing organizations. But they were ill at ease. They found they had homes but in name. For each other, and those who had led them into the light, they had the highest esteem and the tenderest sympathy. Though their theological and ecclesiastical opinions, their training and habits, had been and still were quite diversified, some having been worldlings, some German Reformed, some Menronites, some Lutherans, and some Presbyterians, yet they easily affiliated, and united in demanding an organization. Their cry was, to be marshaled under their true leaders. With surprising alacrity they became one, and spake with a voice which these American pioneers in spirituality could not resist. They were united in societies, very loosely, without regular pastors, in private houses, in school-houses, with but few church-officers and fewer church-houses.

These pious men gathered together the fruits of their labors, as though they had not one spark of ambition as to the future and separate influence of their work. Their actions seemed to say, If this is anything more than a temporary organization, Providence will raise up men to take care of its interests. But it seems that the necessity which

caused her first to take a separate form, has caused her to live and grow into a more compact body. Her ideas becoming better digested, her lines more boldly drawn, her objects more clearly understood, and her government more concentrated and steadily administered, charity was extended to her by the churches.

At one time it was fondly hoped that she would be absorbed by the other churches. But it seems that there was a demand somehow which none of those churches, nor all of them, supplied. To such minds these churches offer facilities not found elsewhere. And, without any effort, those who are agreed find themselves walking together. This society has lived, I ween, not by any motive of self-interest, not by any nicely-adjusted economy, not by the human equilibrium of her parts, not by the foresight of a Lycurgan lawgiver, but by the simple power of affinity. Like the army in battle, her ranks have been thinned by the arrows of death; and she has filled them up again, not by drafting or proselytism in its looser sense, but by the gentle principle of attraction.

The call for her existence will not likely soon cease. Her origin in the German type of mind, which is slow, deep, and exact, the comprehensive and radical elements in her composition, the slowness of her growth, and her obstinancy in resisting what she conceives to be wrong, betoken for her a long life and a glorious future. Fully develop her principles, properly adjust her economy, concentrate her energies, arouse her to action, and the world will soon lie at her feet. Many do not look at her in this light. Hence they are not enthusiastic for her, or they find homes elsewhere. The composition of their natures, their mental development, their soul-convictions, are such

that they feel satisfied with another state of things. They live and die and go to heaven without her. But her work is not alone in her own connection. Her influence is to be spread abroad as a sweet fragrance wherever she goes. Not greatness, but *goodness* is her mission. Will ever the necessity for goodness cease? There is a time, a day, a purpose for every good thing. Her "golden age" is, doubtless, in the future. The promise of Israel's deliverance was on record over four hundred years before its fulfillment; and that people came to the zenith of their glory under Solomon about five hundred years after the deliverance.

Great enterprises develop slowly. I suppose it is not absolutely necessary for men to be so long in accomplishing the designs of Heaven; but on account of their dullness, it often takes them a long time to learn what God would teach them. Let us strive to do our work well, and leave glory and greatness in the hands of God to distribute when and where it seemeth good in his sight. If he has better things in reservation for us than we have as yet enjoyed, let us but do our duty and be true to our trust, and he will bestow them at the proper time. If not, let us be content to toil on amid wind and wave, till all are "united in Christ," and a brighter dispensation dawns on a disordered world.

XI. THE EXPANSION AND CONSOLIDATION

In the eighteenth century it pleased the Lord our God to awaken persons in different parts of the world, who should raise up the Christian religion from its fallen state and preach the gospel of Christ crucified in its purity.

About the middle of the said century the Lord in merey remembered the Germans in America, who, living scattered in this extensive country, had but seldom an opportunity to hear the gospel of a crucified Savior preached to them in their native language.

Among others, he raised up WILLIAM OTTERBEIN and MARTIN BOEHM, in the State of Pennsylvania, and GEORGE A. GEETING, in the State of Maryland, armed them with spirit, grace, and strength to labor in his neglected vineyard, and to call, among the Germans in America, sinners to repentance. These men obeyed the call of their Lord and Master. Their labors were blessed, and they established in many places excellent societies and led many precious souls to Jesus Christ. Their sphere of action spread more and more, so that they found it necessary to look about for more fellow-laborers to engage in the vineyard of the Lord, for the harvest was great and the laborers but few. The Lord called others, who were willing to devote their strength to his service. Such, then, were accepted by one or other of the preachers as fellow-laborers.

The number of members in the society in different parts of the country continued to increase from time to time, and the gracious work of reformation spread through the states of Pennsylvania, Maryland, and Virginia. Several great meetings were appointed and held annually. On such occasions Otterbein would hold particular conversations with the preachers then present, and represent to them the importance of the ministry and the necessity of their utmost endeavors to save souls. At one of these meetings it was resolved to hold a conference with all the preachers, in order to take into consideration how and in what manner they might be most useful.

The first conference was held in the city of Baltimore, Maryland, in the year of our Lord, 1789. The following preachers were present:

Wm. Otterbein, Martin Boehm, Geo. A. Geeting, Adam Lehman, John Ernst, Henry Weidner, Christian Newcomer.

The second conference was held in Paradise Township, York County, Pennsylvania, at the house of Bro. Spangler, in the year of our Lord, 1791. The following preachers were present:

Wm. Otterbein, Martin Boehm, Geo. A. Geeting, John Ernst, John Neidig, J. G. Pfrimmer, Christian Newcomer, Benedict Sanders, Adam Lehman.

After mature deliberation how they might labor most usefully in the vineyard of the Lord, they again appointed such as fellow-laborers whom they had cause to believe had experienced true religion in their souls.

In the meantime the number of members continued to increase, and the preachers were obliged to appoint an annual conference, in order to unite themselves more closely and to labor more successfully in the vineyard of the Lord; for some had been Presbyterians or German Reformed, some Lutherans, and others Mennonites. They accordingly appointed a conference to be held on the 25th of September, 1800, in Frederick County, Maryland, at the house of Bro. Frederick Kemp. The following preachers were present:

Wm. Otterbein, Martin Boehm, Geo. A. Geeting, John Hershey, Christian Krum, Henry Krum, Christian Newcomer, Jacob Geisinger, Adam Lehman, Henry Boehm, Abraham Tracksel, Diet'k Aurand, J. G. Pfrimmer.

There they united themselves into a society which bears the name "United Brethren in

Christ," and elected Wm. Otterbein and Martin Boehm as superintendents or bishops, and agreed that each of them should be at liberty as to the mode and manner of baptism, to perform it according to his own convictions.

From this time, the society increasing still more and more, preachers were appointed to travel regularly, inasmuch as the number of preaching places could not otherwise be attended to; and the work spread itself into the states of Ohio and Kentucky. It then became necessary to appoint a conference in the State of Ohio, because it was conceived too laborious for the preachers who labored in those states to travel annually such a great distance to conference.

In the meantime Brothers Boehm and Geeting died, and Brother Otterbein desired that another bishop should be elected (because infirmity and old age would not permit him to superintend any longer), who should take charge of the society, and preserve discipline and order. It was resolved at a former conference that whenever one of the bishops died another should be elected in his place: accordingly, Brother Christian Newcomer was elected bishop, to take charge of and superintend the concerns of the society.

The want of a discipline in the society had long been deeply felt, and partial attempts having been made at different times, it was resolved, at the conference held in the State of Ohio, that a general conference should be held in order to accomplish the same, in a manner not derogatory to the word of God. The members of this conference were to be elected from among the preachers in the different parts of the country, by a vote of the society in general. The following brethren were duly elected:

Christian Newcomer, Daniel Troyer, Abraham Hiestand, Geo. Benedum, Andrew Zeller, Abraham Tracksel, Christian Berger, Henry G. Spayth, Abraham Myer, I. Nighswanger, John Schneider, Christian Krum, Henry Kumler, Jacob Bowlus.

The conference convened on the 6th of June, 1815, near Mount Pleasant, Westmoreland County, Pennsylvania. After mature deliberation, they presented to their brethren a discipline, containing the doctrine and rules of the church[es], desiring that they, together with the word of God, should be strictly observed.—*Discipline.*

PART II.

THE BASIS.

Christ laid the foundation of his own church. This he had a perfect right to do. He calls upon men to build thereon, not hay, wood, or stubble, but enduring material: and this is what I am trying to do. It is not pretended that this book contains the exact apostolic plan of church work: but it is simply an effort at an approximation.

This is no new and untried theory to produce another schism in the body of Christ, but one which has commended itself to a free people through the stirring events of the past one hundred years.

Taking the church of Christ in the New Testament scriptures as the basis, I work up from this a *plan of Christian co-operation* as manifested in the origin, doctrine, government, principles, and practices of the United Brethren in Christ; filling in, also, suitable material from cognate sources.

PART II.---The Basis.

CHAPTER I.

THE CHURCH.

I. ITS HUMAN BASE.

There is in man a religious element. He takes to religion as naturally as to breathing. No nation, or tribe, or tongue, or people has ever been found that did not have a religion. The feeling is universal; and if men can not have a true, they will have a false religion.

As the tiny fingers of the helpless babe fly out in sport, or pain, or budding thought, so with an undeviating instinct the soul of man takes to reaching out, and up, and beyond, for that which to it seems higher, and better, and more spiritual; and it yearns, like the lonesome dove, for help, for joy, and for inward communion.

The soul is incomplete without its God. Like the cry of the young bird for its daily food, so everywhere in human nature comes up the demand for religion. It is this that calls for a church of which the *divine* basis is the rock Christ Jesus. But if there were no religious element in man there would be no call for a church on earth.

As cultivation changes the stubborn glebe to

the arable soil, and fits it for the seed, and also for the nourishment of the tender, fibrous root and the delicate germ from which come the plant, the flower, and the fruit; so true religion breaks up the roughness of our natures and prepares the spirit for the proper reception and growth of the truth and the graces of God. It forms the life anew and brings up the character to a beautiful and divine symmetry. It destroys national, sect, clan, and caste prejudices, kindly covers the sharper corners of allowable differences among men, and quietly spreads a veil of forbearance over the non-essentials in Christian faith and practice.

The religion which accomplishes these wonderful ends, is taught by the Christian church which is seeking to supply the universal demand springing up spontaneously in man's spiritual nature; hence it becomes a question of interest to know just what this religion is. And to this I now devote myself. Father of mercies, bless us now, and guide the mind of writer and reader aright.

In its broadest sense, religion means a system of worship. But in this there is nothing specific, since there are about one thousand different kinds of religion in the world. "Our religion" may materially differ from that of other people. In a general sense, pagans, Jews, Christians, Mohammedans, and Mormons are religions. It does not require much in one to enable him to say, "I am religious."

Cain, as he stood by his unaccepted offering, meditating revenge upon his innocent and more pious brother, might have said, "I am religious." The Canaanites, as they bowed around their false gods, in the lowest depths of bestiality, bringing down upon their guilty heads the judgments of God, might have exclaimed, "We are religious."

The Jews, as they adulterated their own pure worship with the idolatrous and wicked rites of the heathen, insisted that they were religious. Paul, as he went about slaying the Christians, or bringing them bound to Jerusalem, verily thought that he was truly religious. Ananias and Sapphira, as they came to the apostles with a deliberate lie on their lips, and the deepest hypocrisy in their hearts, appeared outwardly to be indeed religious. The boasting Jew, as he stood in the temple with the humble publican, giving vent to his self-conceit, thanking God that he was not as other men, rehearsing his own supposed good deeds, despising the humble penitent by his side, assumed to be superlatively religious. The Hindoo mother, as she throws her darling son or daughter into the river Ganges, to be devoured by the voracious crocodile, feels, doubtless, that she is quite religious. The unlettered child of Rome, as he piously counts his beads, makes his cross, or does penance at the instance of his priest, satisfies, in a measure, his religious longings. The formalist, as he mechanically says his prayers from a book, without devoutly lifting his heart to God, and goes through a routine of religious duty from day to day, may pass for a religionist.

It is clear that the religious want in man's spiritual nature must somehow be met. But experience proves that the deception of the human heart often leads that nature astray, and makes man satisfied with that which is not meet. It therefore becomes those who *profess* religion to be specific in defining their position, if they would be properly understood. To simply say, "I am religious," is too indefinite.

The Latin word for religion is *religio*, and is defined, "what is binding or obligatory, religious

scruple or hinderance, sacredness, sanctity, reverence, religious rites." It literally means, to bind very strongly or securely; to bind again or double the binding. The word is used to express a sacred obligation. Webster says, the word seems originally to have signified an *oath* or *vow* to the gods, or the *obligation* of such an oath or vow, which was held very sacred by the Romans.

The Greek word for religion is *threskeia*, and is thus defined: "To worship, live piously, piety, religion, religious worship." It is used some three times in the New Testament: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. ii. 18: Here the word is translated *worshipping*, and evidently means idolatrous worship—the worship of something else than the true God—the worship of angels.

"That after the most straitest sect of our religion, I lived a Pharisee." Acts xxvi. 5. Here the word means the false or improper worship of God. Paul was in spiritual blindness. He worshiped God superstitiously. He had his religion from God, but it went not back to him. He had a zeal, but not according to knowledge. The Jews, of whom Paul was one, were after their manner a religious people. They took the *name* of God upon their *lips*, but his *love* was not in their *hearts*. Their ordinances pointed to Christ, but they saw him not, nor knew him when he came. They had pure precepts, but they were neglected, perverted, or misapplied.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. This refers to

practical religion, as the true exponent of pure principles and heart-felt piety. He who loves God will have due respect to his creatures, and will not afflict them in any evil way. He will be moved to pity by their distresses and will comfort them in sorrow, and relieve them, if possible, when they are in want. In reference to this sense, Webster says, "Religion, as distinct from *theology*, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law."

The same author says, "Religion, in a comprehensive sense, includes a belief in the being and perfections of God, in the revelation of his will to man, in man's obligation to obey his commands, in a state of reward and punishment, and in man's accountability to God; and also true godliness or piety of life, with the practice of all moral duties. It therefore comprehends theology, as a system of doctrines or principles, as well as practical piety; for the practice of moral duties without a belief in a divine lawgiver, and without reference to his will or commands, is not *religion*."

ELEMENTS IN RELIGION.

Religion comprises four things. These are: 1. Knowledge. This is primary. Faith can not exist without it. "With all thy getting, get knowledge." This is Solomon's advice. The prophet's lament is, "My people perish for lack of knowledge." God says, by the pen of the Apostle Paul, that his object is to *renew us in knowledge*. We can not obey God without knowing his commands. Christ *taught* the people, and sent out his disciples to *teach* and to preach. Ignorance breeds super-

stition. The labors of the good in all ages have been to enlighten the human race. The wise man says: "Happy is the man that findeth wisdom, and the man that getteth understanding." Man is a rational being, and ought to be led by reason and not by impulse.

2. "*Faith* cometh by hearing." "Man believeth unto righteousness." Faith is taking the word of God as truth. No man can be truly religious without this faith. "Without faith it is impossible to please God." "Abraham believed God, and it was accounted unto him for righteousness." "He that believeth . . . shall be saved." Christ did not many mighty works in Nazareth because of their unbelief. "He that cometh unto God must believe that he is, and that he is a rewarder of all those that diligently seek him." As well might we expect to have day without the sun, as to have religion without *faith*.

3. Feeling is an element in religion. This is a result of knowledge and faith. Man is a sensitive being. He has a soul that can feel, and a mind that may be impressed. The Christian has love to God, and true benevolence of heart for God's creatures. He is drawn out in his sympathies after God. He *feels* for the sons of men. He who is converted knows it, feels it, is inwardly assured of this wonderful change. "We know that we have passed from death unto life." Religion calls out the *feelings* in the right direction. That religion which does not touch the feelings is a shallow thing. No man can enjoy, in a due degree, the grace of God and not be stirred to the depths of the soul. Hence, we insist that *feeling* is an element in religion.

4. One *object* of all these things is an upright life. Knowledge, faith, and feeling are good; but they are of very little moment unless they produce

a new and better life, a "life hid with Christ in God." "Faith without works is dead." "If ye love me, *keep* my commandments." We must follow Christ. To obey God is a cardinal point. To be completely devoted to him in mind, heart, life, and property is his most righteous will. *Practice*, then, is an element in religion.

Hence we have knowledge, faith, feeling, and labor or obedience as the essential features in that religion which is the basis, from a human standpoint, of the true church. This religion is taught in the Bible. It is enforced by nature, reason, conscience, experience, and the providence of God.

II. ITS DEFINITION.—USES OF THE TERM.

The term church has various definitions. Webster has collected ten. Its primary signification, in English, among Christians, is a house consecrated to the worship of God, and is supposed to be derived, originally, from the Greek *kuri akon*, "belonging to the Lord," whence the Scottish *kirk*, and the English church. This signification is still retained, and all houses of divine worship are popularly known as churches.

By an easy transition the term soon came to be used to designate those who might own, control, or worship in the house; and also to a religious body, whether occupying a church-house or not. The word is taken to represent the people of God in various conditions, and is never used in any other than an ecclesiastical sense.

The Adamic church refers to those in the garden of Eden, before the fall of man. It is generally believed that none but Adam and Eve were involved

immediately in the fall. Hence this church had but two members. It will have its counterpart on a larger scale when we are restored to God through Christ, in the Eden above. From the fall to the promise of salvation, and until some one believed in that promise, God had no church on earth. The oft-repeated remark that God was never without a church on earth, is not true.

The *Noahic church* included Noah and his family, and is comprehended in the *patriarchal*, which reaches from the first believer after the fall to the organization of the *Jewish church* under Moses. This continued till the advent of Christ, through his administration, after his resurrection, unto the day of Pentecost, when there was such a gracious outpouring of the Holy Ghost. *This was the birth of the CHRISTIAN CHURCH*, which will continue to the end of time.

These are all continuations of the same idea. There is really no break; and all that came before the day of Pentecost were antecedent and incipient stages of the Christian church. All was preparatory labor, and had a most glorious compensation on that notable day.

The *visible church* represents all those who, at any given time, are *nominally* members of Christ's body; the *invisible church*, those who are *really* such. The invisible church doubtless includes not only all true believers, but children, honest heathen, and idiots who in the next world will have the minds God intended for them. *Idiocy* is a physical, not a mental deficiency. Webster says this church includes the "collective body of saints in heaven and on earth." The *visible* is sometimes called the *catholic* or *universal church*.

The *church militant* refers to Christians in a state of warfare against sin, those who are not freed

from earth's labor and strife; the *church triumphant*, to those whose toils are all over, and who are now enjoying the fruition of heaven in the land of rest.

A *congregation* of believers is usually called a church. Among Episcopalians the *clergy*, in distinction from the laity, are so called. In this sense the authority of the church means the authority of the ministers. The term *church* is also used to designate "an assembly of sacred rulers convened in Christ's name to execute his laws;" the followers of Christ in any city or province; also, his disciples who may meet for worship in any place.

There is also a sectarian sense in which it is used with great freedom at the present day. This is, "a particular number of Christians, united under one form of ecclesiastical government, in one creed, and using the same ritual and ceremonies; as, the English *church*; the Gallican *church*; the Presbyterian *Church*; the Roman Catholic *Church*; the Greek *Church*." This use of the term is simply conventional, and has no warrant whatever in the Scriptures. It is a misuse of the term, calculated to mislead the mind and do mischief. It can not be too strongly reprobated. The "United Brethren in Christ," collectively taken, are no church at all. They are simply a consociation of churches of a particular faith and order. And so of all the other so-called churches. It is a sectarian and unwarrantable use of the term. This view of the subject is sustained by such eminent scholars as Dr. Adam Clarke, Dr. Wm. Smith, and Rev. Charles Buck.

No wonder that with all these views we have divisions in the world among Christians. If we eliminate from this nomenclature all that is of purely human origin, we may arrive at a true conception of the term *church*, and know what is the mind of the LORD on the question.

HOW THE CHURCH IS CONSTITUTED.

There are three views as to the manner of constituting the church. The first is that of authority. This is the Roman Catholic notion. It is also adopted by others. Hear ye, and obey without questioning. These claim that authority came from God to Peter and through him to his successors; or that authority comes from God to the clergy; that they have the divine right to *command*, and the laity the divine right to *obey*. This authority is claimed in some sense to be infallible, and hence from it there is no appeal. This theory holds that *obedience* is a prime virtue. *Despotism* is the result of this idea when it is carried into practice. It can not be right, for despotism is wrong.

The second idea is that the *church* is built upon a *form* which, outward and visible, is *baptism*. Adherents to this idea make baptism the door into the church. By baptism, they claim, persons are made Christians. They say baptism is not properly an ordinance of the church, since it is administered before one is a member. This idea, carried to its legitimate conclusion, produces *formality*. And this is directly opposed to vital piety. United Brethren in Christ have never in practice considered baptism the door into the church. Baptize a stone, and it is still a stone. Baptize a sinner, and he is a sinner still. It will not do. Christ is the door. If CHRIST be the door, then *baptism* is not.

The third idea is, that the church is constituted by *knowledge*, *faith*, and *obedience*. This is the true position. Knowledge is necessary, hence God has made a revelation of his will. Faith is necessary, hence Christ came as the object of our faith. "Ye believe in God, believe also in me."

Obedience is necessary, hence we are commanded to go and work in the vineyard.

Hence we have, first, facts presented; second, assent of the mind to these; third, obedience to the commands of God. Knowledge is antecedent, faith is initiative, obedience is consequent. These three elements, so far as we are concerned, constitute the organic basis of the Christian church. Love underlies, stimulates, and binds these all together, and us to God and humanity. All else pertaining to the Christian church is implied in these.

WALKING ROUND ABOUT ZION.

God seems to have moved slowly in establishing the Christian church. Four thousand years passed away before it appeared in its completeness. This was not on his, but on our account. Man had to be brought up by a tedious process to an appreciation of the gospel dispensation. Brighter and brighter shone the light to the perfect day. Even after Christ came, how much toilsome labor he had to perform! How dull men were in comprehending his mission! How slow to fall in with his plans!

In order to get the true idea before their minds, he made use of various descriptions of the church. In Matthew iv. 23 it is called "the kingdom." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." It is truly a kingdom. And this implies a king, who is Jesus himself; territory, which is the world; rules or laws, which are the Scriptures; and subjects, namely, believers in Christ.

In Matthew vi. 33 it is called "the kingdom of God," to denote that God is its author and law-

giver, and that to him its subjects are responsible. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This also shows "the kingdom of God" to be of prime importance, taking precedence of all other kingdoms in the hearts of the people.

It is called, in Matthew xvi. 19, "the kingdom of heaven," showing that its capitol, head, and archives are in heaven, that it is heavenly in its origin and nature, and that it can not be overreached or destroyed by any earthly power. "And I will give unto thee the keys of the kingdom of heaven."

The Savior, in Matthew x. 25, says: "If they have called the master of the house Beelzebub, how much more them of his household?" Here the church is likened to a family, in which God, or Christ in his divine nature, is the father or "master," Christ in his human nature our elder brother, and his followers all of one family, one "household." What endearing relations exist between all his people. With what love must we regard Christ who, as our elder brother, has had so much concern for us as to die for our salvation! Paul also recognizes the same idea when in Eph. iii. 14, 15, he says: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole *family* in heaven and earth is named."

And then to show the care which Christ has over us, the interest he has in us, and how much we need his protection and support, he is called the Shepherd, and the church his flock, and the sheep of his pastures. (Matt. xxvi. 31; St. John x. 1-30.)

Because the church preserves the world, Christ says, "Ye are the salt of the earth." And because through it comes all divine light, it is said,

"Ye are the light of the world." Because the church can not live without Christ, because it grows, and is fruit-bearing, Jesus says, "I am the vine, ye are the branches." To show that each member must be hewed, shaped, and modeled after a certain pattern, that each one has a place to fill and an office to perform, it is said, "Ye are God's building." (I. Cor. iii. 9.) And to indicate the honorable relation of his people to him, and the purity of character they should sustain, Paul says: "Ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." (I. Cor. iii. 16.)

To show the superiority, authority, and controlling power of Christ,—how the life-element that flows through him flows through his people, how the pulsings of our hearts are felt and appreciated by him, what perfect sympathy there is between him and the cause on earth, what oneness, what identity there is,—he is called the head, and the church the body. "And gave him to be the HEAD over all things to the church, which is his BODY." (Eph. i. 22, 23; v. 23.) "And he [Christ] is the head of the body, the church." (Col. i. 18.)

These references and descriptions are different views, from different stand-points, through different mediums, and may help us somewhat in forming just conceptions of the nature, character, and mission of the church of the living God.

THE GREEK.

Ecclesia is the Greek word which, in its different forms, is translated into the English of the New Testament, by the terms church and churches, over

one hundred times. It is derived from *ekkaleo*, which signifies to *call out*, to convoke, to bring together, as a public gathering. The common signification of the word is, "any public assembly, a congregation." But the more strict sense of the term is, an assembly called together by lawful authority. This literal meaning was carried into the theology of Christ and his disciples, and, in the Scriptures, is applied to those who are called out from the world, and called together, by the authority of the Lord, to do business pertaining to his kingdom.

There are two uses of the term in the Scriptures. The first is a single congregation or assembly of Christian believers, meeting together from time to time for the worship of God and the transaction of business for the advancement of his cause. Hence we read of "the church at Jerusalem;" "the church at Corinth;" "the church at Ephesus."

When different congregations or assemblies of Christian worshipers are referred to, the word is made plural. We read, "Then had the churches rest." (Acts ix. 31.) "The churches of Christ salute you." (Rom. xvi. 16.) "And so ordain I in all churches." (I. Cor. vii. 17.) "The Spirit saith unto the churches." (Rev. ii. 7.)

The second application of the term is to the collective body of saints or God's peculiar people, on earth and in heaven, redeemed and called out of every nation, language, tribe, and tongue. In this use of the term the Savior said: "On this rock will I build my church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.) Again, "And the Lord added to the church daily such as should be saved." (Acts ii. 47.) "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. v. 24.) In Paul's

glowing description of the privileges of Christians as compared with the Jews, showing the superior excellence of Christianity, these words occur: "To the general assembly and church of the first-born, which are written in heaven." (Heb. xii. 23.)

OUR USE OF THE TERM.

These, then, are the proper uses of the term. All others are unwarranted or merely conventional. There is no warrant in the Scriptures for calling a mere sect or religious denomination a church. We ought, as far as possible, to abandon that use of the word. But the custom has become so inveterate that it is difficult at once to eliminate it, and we sometimes unwittingly, or for the sake of being understood, fall into the error ourselves. It may be interesting to know whether the learned and pious Otterbein ever fell into this way of speaking. The church on Howard's Hill, he called "this church," "the church," "our church." Here he was right. Then in the church-book, Article 14, he says: "No preacher can stay among us who will not, to the best of his ability, care for the various *churches* in Pennsylvania, Maryland, and Virginia, which *churches*, under the superintendence of Wm. Otterbein, stand in fraternal unity with us." Here the term churches is used as referring to several societies of Christian worshipers, in the true scriptural sense. He knew too much to apply the term church to this little consociation of churches. He was wont to speak of it as "the good work."

I very greatly admire the title-page of our Discipline. It says: "*Origin, Doctrine, Constitution, and Discipline of the United Brethren in Christ.*" The word church does not mar the beauty of its

face. It could not be used there with any propriety. The word churches might be used. But to say "the church" would be papal assumption; for it takes all the Christian churches to form "*the church*," and we are more than *a church*, for we are many. Then our forefathers, in the Discipline, in speaking of our origin, say, "The number of members in the *society*, in different parts of the country, continued to increase from time to time." These staid and knowing old German fathers did not dare to call us "the church," so they simply said, "*the society*." But many of us now, with less consideration, are more presumptuous. And so farther on they say: "The want of a *discipline* in the *society* had long been deeply felt."

I suppose some, now high in position, would insist on saying "in the church." But in this our fathers were right, whether they so wrote incidentally or designedly. So in "The Reception of Members" it is said: "When at any meeting a person makes known a design to become a member of *our society*." Here reference is had to the whole order, and the word *church* would be improper, and so it is not used. Farther on, where a single congregation is referred to, the word church is properly used: "Record the name on the *church* or class book;" "under the watch-care of the *church*;" "elected by the *church* or class at any place where it may be deemed necessary." But in No. 3 of "Duties of Members" it is said: "All members of this *society* shall acknowledge and confess that they believe the word of God."

It is to be devoutly desired that we be truly reverent of God's word, and use terms in their legitimate sense. If we do not consult and follow the mind of God, it is hard to tell where we may drift. We can easily say "the churches of the

United Brethren in Christ," or "the society," order, or denomination, and thus avoid a false use of a sacred term.

God has given us certain words to express certain ideas, and we have no right to pervert their meaning or use. The Greek word *ekklesia* represents two well-defined ideas. We have taken the English word *church* as its representative, and are therefore in honor and honesty bound to use it in the same sense. Otherwise we are corrupters of the pure word of God.

III. ITS NATURE.

The state pertains mostly to this life, and is temporal. The church pertains mostly to the life to come, and is eternal. "It shall never have an end." "It shall never be destroyed." Tertullian says, "Where three, a church is, though laity." The Church of England thus expresses itself: A church is "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinances." Rev. Charles Buck, in his theological dictionary, says: "A particular visible church of Christ, therefore, is a body distinguished from the civil societies of the world, by the spiritual nature and design of its government; for though Christ would have order kept in his church, yet without coercive force; a thing inconsistent with the very nature of such a society, whose end is instruction, and a practice suitable to it, which can never in the nature of things be accomplished by penal laws or external coercion." Watson, in his institutes, says: "The church is a society founded

upon faith, and united by mutual love, for the personal edification of its members in holiness, and for the religious benefit of the world. The nature of its government is thus determined;—it is concerned only with spiritual objects. It can not employ force to compel men into its pales; for the only door of the church is faith, to which there can be no compulsion,—‘he that *believeth* and is baptized’ becomes a member. It can not inflict pains and penalties upon the disobedient and refractory, like civil governments; for the only punitive discipline authorized in the New Testament, is comprised in ‘admonition,’ ‘reproof,’ ‘sharp rebukes,’ and, finally, ‘expulsion from the society.’” Dr. Wm. Smith, in speaking of the *nature* of the church, after discussing Acts ii. 41 and Eph. iv. 3–6, says: “The church, then, at this period was a body of baptized men and women who believed in Jesus as the Christ, and in the revelation made by him, who were united by having the same faith, hope, and animating spirit of love, the same sacraments, and the same spiritual invisible head.”

This whole question is very beautifully stated by Luke, in Acts ii. 37–47: “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word, were baptized: and the same day there were added unto them about three

thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

Here we have, first, the preaching and hearing of the word, which produce conviction for sin. This led them to cry out, "What shall we do?" Second. Repentance, "remission of sins," and "the gift of the Holy Ghost" through obedience to and faith in Christ. Third. Baptism (*eis*) *to, toward, unto, in respect to, or, on account of* "the remission of sins," as a faithful acknowledgment that the demands of the law were met in the death of Christ. (Rom. vi. 3-14; I. Peter iii. 21; Col. ii. 12.) Fourth. Uniting in visible church membership. Three thousand "were added" in one day. "The Lord added to the church daily such as should be saved." Fifth. Apostolic "doctrine," Bible doctrine, revelation, the word of God. Sixth. Continuing "steadfastly in fellowship." They were not indifferent, but were industrious, dutiful, and persevering. They did not backslide or make shipwreck of faith. Seventh. The Lord's-supper, "breaking of bread." Eighth. Public worship, as indicated by "prayers," "continuing daily with one accord in the temple," and "praising God." Ninth. A *liberal* bestowment of their goods for necessary uses in sustaining the institutions of the church. They

“had all things common.” They even “sold their possessions and parted them as every man had need.” This was a voluntary arrangement, as we see in the case of Ananias, and Sapphira his wife, (Acts v.) They were not obliged to sell; and after it was sold, it was in their own power. It was necessary for them to give something as a gratuity to help forward this rising cause, but not necessary to give all, or pretend to do so, and then lie about it. Here we have given us incidentally the *nature* of the church, the *conditions of membership*, and the *means of perpetuating* it to the end of time.

As to officers in the church, in brief, they are, first, bishops, elders, presbyters, and pastors. These are convertible terms referring to the same order, grade, or class of men, being used simply to express different phases of the ministerial character. Second. Deacons. These are helps in the church, to attend to its secular affairs, as collecting and distributing the alms of the church for the support of the poor, assisting in the sacrament, taking charge of church premises, &c., collecting contributions for the support of the gospel, and, as a necessity, sometimes to teach and defend the doctrines of Christ, as in the case of Stephen (Acts vi. 5–15).

“The United Brethren in Christ” have, in every properly developed church, one or two acting *elders*, and from two to seven *deacons*. The first deacon is called a *leader*. He is a pastoral help, having a personal oversight of the members, especially during the absence of the minister. He is a kind of sub-pastor, acting also as secretary or scribe for the society, and also collects and distributes the alms of the church for the support of the poor. The second deacon, called *steward*, collects contributions for the support of the pastor, secures means and provides the elements of the Lord’s-supper, and

properly arranges them on the sacramental table. Where a church is large there may be several *leaders* and *stewards*. The next three to five *deacons* are called trustees. Their office is to take charge of the church premises,—lands, houses, furniture,—and everything that pertains to the church-house. They take the oversight of this whole matter, under the direction of the session, vestry, or official meeting and quarterly conference. They hold the deed, manage repairs, see that the house is in condition for worship, control the use of the house for other purposes than that of public worship, see that the house and all that pertains to it are not in any way abused or misused, and that proper order is maintained during public service.

The end or object of the church is to develop the religious element in man; to relieve him in this life as far as possible from the dreadful consequences of the fall; to fit him, by a system of training, for a higher and better life hereafter; and by the severe tests which he here passes, in the way of inducements to sin, to carry him beyond the most remote probability of falling when brought to the enjoyment of the freedom and bliss of the world beyond.

“ Rent were at once the flood-gates of the sky,
And burst the great deep's fountains. All was dark,
Thronged with the forms of drowning men: and hark,
O'er the wide earth one agonizing cry!
Then 'mid the swelling surge, careering high,
Fraught with the world's remains, the patriarch's ARK
Went o'er the waters: for that wondrous bark
Lived in the safeguard of Jehovah's eye.
Past is the plague! But still o'er earth the flood
Of sin reigns paramount: Still God provides
An ark of health for those who walk with God;
His power secures it, and his wisdom guides.
Faith clings obedient to that loved abode,
And o'er the waves the life-fraught vessel rides.”

[*Bishop Mant.*

CHAPTER II.

THE CATHOLICITY OF THE CHURCH.

Any effort designed to meet a universal want in humanity must be catholic in its nature, application, and operations; and so is the church of the eternal God. It has a legal and primal claim upon the world with all its varied store of men and money. But it appropriates to itself only that which is pure, and in consonance with the principles of God. It claims for itself only such beings and systems and actions as can be used without marring the beauty of the structure which God is erecting—only such as are fit to display the declarative glory of the Lord in the kingdom of heaven on earth and the kingdom of glory above.

Though "strait be the gate and narrow the way which leadeth unto life," yet ample is the field beyond. Within its sacred folds may be gathered the high and the low, the rich and the poor, the ignorant and the wise, the strong and the weak, the young and the old, rejecting none except the bad. As wide as the world, as broad as humanity, as high as sin may arise, as low as the depths of human crime may descend, are the gracious influences of the church thrown out to win, if possible, every erring soul from the pathway of vice, and bring all back to the enjoyment of a better life.

A beautiful prospect spreads itself out before the mind. Let us pause as it passes in a kind of panoramic view before the enraptured vision.

THE BUILDING OF THE OLD TABERNACLE.

Israel's camp is astir. A new thought inspires the incipient nation's heart. A holy enthusiasm burns in every soul. The proclamation has gone forth that the tabernacle, showed unto the devout Moses in the mount, is to be built by the free offerings of a grateful people. The news runs, as if sent by the electric spark, from rank to rank, from tribe to tribe, from division to division, till all the hosts of Egypt's freedmen hear. A warm, responsive heart beats in many a bosom, and their hands are at once upon their treasures.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim-wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx-stones, and stones to be set, for the ephod, and for

the breast-plate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense." (Exodus xxxv. 21-28.)

This was under the old dispensation—a dispensation of types and shadows. I use it as a kind of catholicity of material substances. The great store-house of nature is God's. He can choose from among its multifarious objects such as he pleases, to build his tabernacle. The oneness of purpose among this people (the Jews) was remarkable, that is, to obey God with willing minds and hearts in building the tabernacle. With all the variety in material, sex, work, talent, age, and station, there was a oneness of mind, purpose, aim, and end. Men and women, subjects and rulers, devoted themselves to the work. Some brought materials, and others wrought them into every necessary variety of shape and texture and combination. From this material and typical view of the subject we pass on to

THE NEW TABERNACLE,

Or Christian dispensation, under Christ and the apostles. Here our minds open to a more intellectual and spiritual aspect of the question. Here Jewish prejudices melt away like frost in the morning sun. Christ for a time confined himself to the chosen race. But he laid, in the minds of his disciples, principles deep and broad, destined to root out their narrow sectarianism; to teach them that the Jew is neighbor to the Samaritan, and the Samaritan to the Jew; that God is no respecter of persons and therefore *we* should not be; that what God has cleansed no *man* should call common or unclean; that, "*in every nation*, he that feareth him and worketh righteousness is accepted of

him." Jesus gave a death-blow to religious intolerance in his church, when, the disciples having reported to him that they had found one who would not walk with them, casting out devils in his name, and they forbade him, he said: "I say unto you forbid him not, * * for he that is not against us is on our part."

Jerusalem was swarming with skeptics on the day of Pentecost. When the strange phenomena occurred of making linguists in an hour, these "devout men out of every nation under heaven" came with the multitude to the scene of excitement. They proposed a very important question: "How hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

I know but one answer to this question, which is, *religion is designed for the whole world*. It is universal in its application to man. It is catholic in its spirit. The keys of the kingdom of heaven or Christian church being deposited with Peter, he opened or unlocked the mysteries or door of that kingdom to the Jews on the day of Pentecost, and to the gentiles in the house of Cornelius. Now the cry is, "Come unto me all ye ends of the earth and be ye saved."

Paul, who was bred with all the prejudices of the Jews, is converted. He takes his learning, and zeal, and perseverance, and goes forth as the apostle of the uncircumcision. Urging his way to

the very emporium of ancient learning, he tells the people that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Imbibing the impartial spirit of the gospel, he says to the Romans, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Counseling the Colossians to observe truthfulness, he demolishes at one stroke the proud castle of aristocracy. Says he, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

I remember, too, that John saw in his vision 144,000 of the servants of God sealed in their foreheads, among the twelve tribes of Israel. "After this," continues he, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

A HOME VIEW.

Let John unlock the gates of heaven and describe the glorious scenes in that good world above. Mine shall be a humble task; and well will it be for us all if, from the vales of time, we may look up and be able to climb up the shining way to everlasting bliss.

A vision comes! Lo, the happy hours come, one by one, and let us into our heavenly home! We see what we have seen among the sons of earth—Christians of every name and order joining in sweet concord in the praises of our God. We see Otterbein, Guething, Schwope, and many others from Germany; John G. Pfrimmer and many pure spirits from France; Jacob Dunnaho and a host of his race from the land of Erin; Edwards and all his Christian brethren from the principedom of Wales. We shall look for Father Boehm and Abraham Meyer, Neidig and Dracksel, among those who were once called Mennonites, Christopher Grosh and many of the Moravians, Wesley and his followers, and a host of others I might name had I the time.

Taking a more careful view of the churches under consideration, we see a strange variety of elements in their composition. As the American nation is a great political convocation from all quarters of the globe to do homage to the Goddess of Liberty, so this is a kind of religious convocation to build up a spiritual body in Christ. It is not the result of any schism, but is a quiet outgrowth from the parent stems. So pleasantly and quietly did this scion spring up, that it was not till years after its appearance that the old stalk (the German Reformed) thought of claiming its first stem—the Baltimore Church. It was a simple union of elements which had for each other a spiritual affinity. It has no old sores to heal, no extreme views to retract, no impulsive actions to atone for, no polemical squabbles to excuse. German Reformed, Mennonites, Lutherans, Presbyterians, Quakers, and, latterly, Methodists and other persuasions, sweetly blended into one, and are growing more and more compact, systematic, and energetic.

I notice in our earlier history a Scotch-Irish John McNamer; Nathaniel Havens, of New England, a convert from Thomas Paine; S. S. Spicer, a lawyer in the Miami Valley; Wm. Stubbs, a converted Quaker; the once reckless, godless, bad, bold, adventurous, German-Irish Abraham Shingledecker. These were representative men, having been in their time ministers of the gospel, whose names and deeds history has recorded.

This is but a hasty view of the material gathered from the field of active life for the construction of this building. It is not hard to guess that this state of things has made us tolerant to those who hold opposite views; and yet we have been singularly steadfast in our opposition to what we conceive to be wrong.

Our catholic spirit and teachings have saved us from any schisms of importance. When any in our pale become dissatisfied, they generally feel so well toward all the world that they can easily find homes among the other Christian churches.

OUR FEELING TOWARD THE CHURCHES,

And the spirit of union which has always existed among us, are remarkable. Love toward all men is our motto. For all the churches around us, we have nothing but the best wishes for their good. We pray for their success, and labor for the correction of their errors. The star of union has never ceased to burn in our midst. We have never been so poor as to desire it at the sacrifice of principle, and never so prosperous as not to feel its importance. Christ said, "There shall be one fold, and one shepherd." This we believe, taking the fold to be the Christian church, and the shepherd to be Christ himself.

We have never been disposed to make inroads upon other branches of the Christian church. We have too much charity for them, to feel that they are accomplishing no good; and we find too much unoccupied territory, to undertake to build ourselves up at their expense. Instead of seeking their downfall, we feel that our mission is rather to the "lost sheep of the house of Israel." We know that many of the notions and practices of our sisters are wrong, but then, assailing them in a bitter spirit is not the way to mend the matter. While we would solemnly and perseveringly protest against the wrong, and rebuke it in high places and low places, we are also disposed to say, "Let there, I pray thee, be no strife between me and thee, and between my herdman and thy herdman." So in cases of rivalry for members, territory, position, influence, or money, we often come out second-best, and are willing to take what comes, freely and without art. We never have been zealous sectarians. And while we have been largely engaged in active missionary labors, others have reaped largely of our harvest. We have ever shown a disposition to be absorbed by or to unite with any body of Christians that could meet our wants and the wants of the world. With a view to this, the most fraternal relations existed between us and the Methodists for a number of years.

From 1813 to 1817 an earnest effort was made to unite "The Evangelical Association" and "The United Brethren in Christ." And that beloved object is still fondly cherished by many warm Christian hearts in both societies. It is still talked of and prayed for. May the bright day soon arrive when these two armies of Zion shall unite their energies and labors in the world's great moral conflict. What a glorious victory

would this be over sin, Satan, selfishness, and sectarianism! Well may the heart burn with a sacred fire while thinking of these brethren striking friendly hands and saying, **WE WILL BE ONE IN THE CAUSE OF CHRIST!**

The same spirit that moved to action in the Master's vineyard, Otterbein, Boehm, Geeting, and Newcomer, also moved Albright, Miller, Walter, and Driesbach. Both these vines bring the same gracious fruit,—a deep, earnest, experimental religion. Why not pour the blessed wine of their influence into the same repository, and labor hand in hand for the world's salvation. The heart lingers here. We hear, in May, 1866, the Missionary Board of the United Brethren breathing the spirit of union between the two societies, and the editors of their leading periodicals talking enthusiastically of union and co-operation.

This state of feeling has naturally led the brethren to deplore the schisms and divisions which have rent the Christian churches, has prohibited them from being zealous sectarians, and has never made them conspicuous in proselytism. They lament that mere opinions have been set up and obtruded upon the people, by which much harm has been done to the cause of Christ. Father Boehm said, when relating that his beloved wife Eve, his own children and his cousin Keagy's family were among the first members of the Methodist Church in his neighborhood: "For myself, I felt my heart more greatly enlarged toward all religious persons, and to all denominations of Christians."

Bishop Newcomer relates, in 1802, that "at the administration of the sacrament you could perceive all distinction of sect lost in Christian love and fellowship. Lutherans, Presbyterians, Men-

nonites, Baptists, and Methodists all drew near the Lord's table, and united in commemoration of the dying love of the Redeemer." In this he with all his associates rejoiced. In 1825 the churches, still possessing the spirit so happily developed in the earlier part of the century, through her delegates, in General Conference, elected messengers to the Baltimore, Pittsburg, and Ohio Methodist Episcopal conferences to renew the friendly intercourse which had existed between the two societies from 1808 to 1816.

To the Methodist Protestant churches which arose between 1824-30, the General Conference of 1829 said: "Dear brethren, to increase brotherly love and Christian fellowship toward all the children of God, always has been, and we hope will continue to be, the principle by which we are actuated; and upon this principle we give you the hand of fellowship." Remember, these words are the official voice of the representatives of the whole society—representatives elected by the members themselves.

THE TERMS OF MEMBERSHIP IN THE SOCIETY.

We stoutly insist, and I hope we ever shall, that the opinions of men should never be put for the *doctrine of God*. We remember, Christ said, "In vain do they worship me, teaching for doctrines the commandments of men." We believe that Christ knew how narrow to make the door, and that it is best for us to measure by that rule. He has set guards at the gate, the conditions of entrance, and we need no others. Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." St. James says, "Faith without works is dead." And again, "Show

me thy faith without thy works and I will show thee my faith by my works." From these and sundry other passages in God's word, we learn that *faith* and *practice* are the only conditions of membership in the Christian church—faith in all its divine, saving, and moving influences upon the heart and life, and a full, hearty, and cheerful obedience to the practical precepts of the law of God.

When any person desires to join our society the officiating minister, wishing to know whether or not the applicant has *faith*, asks for its inevitable results, by saying, "Have you experienced the pardon of your sins?" His understanding is called upon to sit in judgment on his own heart. If faith in him has had her perfect work, he is justified; he has peace with God, and he knows-it. It would be an easy matter to answer affirmatively the question, Have you faith? for not only all men, but even devils have a degree of faith; so the sober-minded fathers have taught us to ask of applicants for membership in the church the *fruit* of that *degree of faith* which brings the soul into communion with God.

But as persons upon entering the church have not as yet, among us, had opportunities of practicing the precepts of the Bible, we can do no more than examine them on their intentions or purposes, and so the question continues, "Are you determined, by the grace of God, to save your soul?" Anything less than these would not do. Anything more than these, unless it bear directly on these points, is too much, and is not warranted by the word of God. It does not matter, then, whether a man be a Jew, a Greek, a Roman Catholic, a Baptist, a Presbyterian, an Episcopalian, a Congregationalist, a German Reformed, a Mennonite, a Lutheran, a

Methodist, a member of some other Christian order, or a member of no church, if he is truly converted, and has fixed it in his heart that he will, by the grace of God through Christ, save his soul, he may become a member of the United Brethren in Christ. He may be an ignorant man; he may have false notions of church government; his theology may be crude, or erroneous; he may have peculiar views about baptism, washing feet, the manner of partaking of the Lord's supper, or the extent of depravity. These are not cardinal points. Is his heart right? Is he willing to labor to make his life right? Then let him come with us and we will do him good. Like Aquila and Priscilla of old, we will take him to us, and expound unto him the way of God more perfectly. (Acts xviii. 26.) Here are conditions of church membership of universal application. They are taught us of God.

THE NAME.

It is perhaps poetical to ask what there is in a name, and then to answer that "a *rose* by any other name would smell as sweet." "But, after all," as a beautiful writer says, "there is something in a name." The Jews thought so, and gave their names a meaning. Who does not know that the words Jewish, heathen, Presbyterian, Episcopal, Congregational, etc., when used with reference to religious bodies, express largely the character and principles of those to whom they are respectively applied.

The old Baltimore Church was called by Otterbein, "The Evangelical Reformed Church." History does not inform us why he chose this name. If I were left to conjecture a reason, in the light of the founder's character, I would say it was because

he desired his people to be evangelical; to be truly reformed; to constitute a true spiritual church. This is not altogether conjecture, for at one time, being much pained at the irregularity of the conduct of his congregation, he wrote out some practical rules, and desired all those who were truly anxious to grow in grace to subscribe to them, and "subject themselves to a becoming Christian church discipline." To grow in grace, and observe order, were, with him, leading thoughts. When his labors extended beyond the suburbs of Baltimore, those who waited on his ministry were simply called "Otterbein's People." Otterbein and Boehm were brought together, for the first time, at a great union meeting at Isaac Long's, in Lancaster County, Pennsylvania, where the latter preached the opening sermon, at the hearing of which, Otterbein, being overcome by his feelings, arose, and, before Boehm had time to take his seat, clasped him in his arms, crying with a loud voice, "We are Brethren!" From this circumstance, and the fact that these two brethren, and others who labored and united with them, were of different denominations, they called themselves United Brethren. Some years afterward, to distinguish themselves in civil law, but not in spirit, from the Moravian United Brethren, they added the words "in Christ." And we have now the beautiful and significant name, "United Brethren in Christ." There is an appropriateness in this name that must forcibly impress any one who has the origin and character of this people before his mind. It is singular, too, that, dropping the old name, or simply losing sight of it, they chose this one from among the many with which the world abounds. Humanly, we have accounted for it in the history given above. But had another been chosen, his-

tory would doubtless have given of it some satisfactory account. Why has it not been changed? It has endured the wear and scrutiny of nearly ten decades, and is dearer now than ever. It is a name which any good man may properly assume. The Christian may carry it with him in all his ways—wherever he goes. And, indeed, all good people are United Brethren in Christ. This distinctive characteristic need not be laid aside even in heaven; for, in the paradise of God, all the saints will be united in Christ. His people do not expect the time will ever come when it will be found necessary to discard this appellation. My earnest prayer is that they may never lose the *spirit* which this name indicates; but may they ever be united in Christ, our living head.

“Behold, how good and how pleasant it is for brethren to dwell together in unity.” Paul exhorts the Ephesians to walk worthy of the vocation wherewith they are called, “endeavoring to keep the unity of the Spirit in the bond of peace.” “There is ONE BODY, and ONE SPIRIT, even as ye are called in *one hope* of your calling.” As each Christian is taught to pray, so all may pray collectively—“UNITE my heart to fear thy name.”

For the term “brethren” we can hardly go amiss. It occurs in the Bible upward of 250 times. Paul says, “So we, being many, are *one body* IN CHRIST, and every one members one of another. (Rom. xii. 5.)

“The churches of Judea which were *in Christ*.” (Gal. i. 22.) Paul, in Ephesians, first chapter, speaking of the purposes of God, the benefits we may derive through Christ, and the design of a communication of his will to men, says, at verse 10, “That in the dispensation of the fullness of times he might gather in one all things in Christ, both which are in

heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." This name, then, is scriptural—it is applicable to Christians anywhere—it will answer for the children of God on earth, or the saints in heaven. Therefore we conclude it is catholic; it is universal in its spirit and application.

Then, taking into consideration the views of this people, as to the territory legitimately belonging to God's chosen race—the materials in the composition of this body—the feelings they entertain toward other churches—their terms of membership—and the name which they have adopted, the reader will be prepared to understand and appreciate that short and comprehensive item in "The Confession of Faith," namely,

"WE BELIEVE IN A HOLY CHRISTIAN CHURCH."

Proof-texts concerning the territory of the church. "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." (Ps. xxiv. 1.) "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. l. 10.) "For the earth is the Lord's, and the fullness thereof." (I. Cor. x. 26, 28.) "The field is the world." (Matt. xiii. 38.) "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) "Every knee shall bow." (Isa. xlv. 23; Rom. xiv. 11; Phil. ii. 10.)

CHAPTER III.

UNITY IN THE CHURCH.

I. THEORIES.

Christian unity has been and still is a fruitful theme for tongue and pen. Many theories have been proposed and many efforts made to bring all Christians together. Every one has, so far, failed. This effort may not succeed; but still, the mite is thrown in, hoping that it may help at least in bringing about this desirable end.

Some have held that this work must be accomplished by the sword. Hence they have raised immense armies to subjugate heathen nations, and compel them to own Christ, and be one with the conquerors. But this is a horrid thought, and contrary to the plain teachings of God's word.

Others argue that civil law should fuse this heterogeneous mass and compel men to think and act alike on questions of religion. The inquisition is founded on this idea. It can not be right.

Others seem to think that state establishments must do the work; that a certain form of religion must be adopted by the state, the people taxed to support it, and no encouragement given to other forms of religion, but penalties attached to a non-conformity to the state religion. But the Bible teaches that the church and state are to be separate, therefore this idea will not do.

But another one says uniformity of mode will do the work. Sing alike, pray alike, be *baptized* alike, partake of the Lord's-supper alike, have the same

mode for everything in religion, and union is accomplished. This looks plausible, but it violates the law of *variety* which God has established in nature and grace, and therefore can never be effected. It is impossible to make men of every conceivable peculiarity of temperament, taste, acquirement, and mental development submit, under all circumstances, to the same modes. It never has been done, and it never will be done, either in this world or in the world to come.

Others argue that Christian union is to be effected by adopting a certain form of church government, as, Congregational, Presbyterian, or Episcopal, proving that this form is the one taught in the Bible, and then working with might and main to bring everything up to this standard. If all three of these forms of government can be legitimately proved to be right by the Bible, then they are all right; and if they all be right, then by all means push the contest forward, for who knows but this *trinity* may produce a *unity*. If they all be proved from the Bible, then we had better cease fighting each other, lest "we be found fighting against God."

Another theory, put forward recently and advocated very strenuously, is, that the divisions in the Christian church are caused by creeds, disciplines, and the unscriptural dialect of the theological schools; and that to effect a union of Christians we must throw away creeds, and throw away disciplines, for these are the inventions of men, and eliminate, as far as possible, from our theology all words and phrases not found in the word of God; go back to the Bible and take it for our creed, discipline, and system of theology; and that speaking the same things in the same words, is the most likely way of thinking the same thoughts in

the same way, and doing the same things in the same manner. There is much in this that is commendable; but will the theory work in actual life and produce the results intended? Experience proves that, *except on a few points*, there are no people in the world with more divisions among them than those so strenuously advocating this theory. It is a mere *compromise*. We will agree as far as we can, and then agree to disagree. If not this, we will debate to our soul's content.

The theory here advocated is that this union is to be effected by imbibing the spirit of Christ. The more of Christ there is in us, the less division there will be. "Is Christ divided?" "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Thus it was in the church of Corinth. Paul straightly condemns the whole thing.

So now, "Every one of you saith, I am of" Brown (the Congregationalists); and I of John Calvin (the Presbyterians); and I of Pope Pius IX. (the Episcopalians); and I of Christ (the Christians). About the same state of the Corinthian church.

Christ is the basis of union, love the bond of union, and the teachings of the Holy Bible the law of union. Charity, or love, as described by Paul in I. Cor. xiii., will tie people together, and keep them together. From this spirit of charity there will flow forbearance and forgiveness, and unity of thought, council, purpose, and action. The great problems of theology, of church government, of actual life, will be solved in a genial, pleasant, friendly way; and the beauty of God's work will not be marred by angry strife, envy, bitterness, malice, ill-will, and heart-rending divisions, which retard the progress of God's good cause.

II. NEGATIONS.

Unity does not consist in equal mental endowments. No two men are exactly alike in every respect. God did not design them to be so. As to the mind, variety is multiplied. Minds of the same family, of the same parents, are not cast in the same mold. We can not, by any process of training, make them alike. Hence, unity does not consist in equal acquired mental ability. It is not desirable that all men should know everything in the same way. It would destroy interest. Place any class of men under the same influences, and give them the same opportunities for acquiring knowledge, and they will not be equal. Some will know more, some less—some more of one thing, and some more of another. Some will pay more especial attention to certain phases of a subject, and some to others. You can not make them think the same things in the same way. The same words under the same circumstances will make different impressions on different minds.

It does not consist in a similar or equal development of the feelings and tastes. Feeling is a wonderful motive-power. Men generally act as they feel. By some, great stress is laid upon this. In many cases too much is made of it. But feelings vary. They are even whimsical, and are not alike always in the same person. There is nothing in man so changeable as the feelings. To-day we are on the mountain-top, to-morrow in the valley low. Like the flitting of clouds over the sun, our life of feeling is made up of sunshine and shadows. Like the gliding of a vessel over the billowy ocean, the feelings rise and fall with the moods of the hour. I do not envy any man the task of tuning the feel-

ings of any audience to the same key. Tastes vary. Some like doctrine, some history, some detached incidents, some logic, some flowery description, some plain speech, some earnest exhortation, and some systematic teaching. So, then, feeling and taste can not come in as a basis of Christian union.

Nor does it consist in equal gifts and graces. These are for edification. There are apostles, evangelists, prophets, teachers, helps, governments. All these are useful in building up the cause of Christ. Some excel in faith, some in song, some in prayer, some in public speaking, some as financial agents, some as missionaries, some in literature, some as pastors, some as revivalists, and some in indoctrinating the church. Thus we see some excel in one thing, some in another. To one, God gives five talents, to another two, to another but one. The gifts and graces vary. This can not, therefore, be a basis of union. God has seen fit to cause this diversity. It is ours to use the gifts as bestowed. "Take great care not to despise each other's gifts."

Nor does union consist in *equal influence*. Every man has his influence. It is either good or bad—for the good of man or his injury, for the glory of God or the dishonor of the soul. It is folly to say we have no influence. But influence is by no means equal in every case. We can not make it so. There is an evil here. Many 'persons do homage to those of great influence, and look with contempt on those who have not arisen so high. Why should a humble place subject a man to insult? The lowly should be respected. The power which men exert in this world will never be equal.

Union does not consist in *oneness of speculative opinions*. Speculation on religious questions has

been a fruitful source of division among Christians. More than half of the division arises from this cause. Ambitious men have pressed their personal views to the ruin of much good. They have unchurched and anathematized pious men, because they could not, from the same data, in a process of reasoning, come to the same results. Paul and Barnabas could not see alike about the missionary tour, but it did not produce a schism in the church. They parted, but not each to originate a new sect, based on narrow peculiarities. Let men enjoy their mere opinions; let them have their individualities. These are not essential to salvation. What have all the polemical wars in the field of opinion amounted to but strife and bitterness? Let men debate in friendship, and not discard each other if they can not see alike. Men may be attracted by different phases of the same subject. Shall they cudgel each other's heads because they have different mental developments? See that post. You say it is five feet high. I say it is six inches broad. We do not agree. Shall we fall out, curse each other, form two *sects*, and call them churches? Much religious division is about as reasonable. I am glad, in the depth of my soul, that the Old and New School Presbyterians have quit fighting over the height and breadth of a post.

A simple profession of religion is not enough for union, or Ananias and Sapphira would not have been rejected. The young nobleman whom Jesus loved, professed the Jewish religion; yet he went away sorrowful over conditions of union with Christ. How many there are in the world—millions of them—who profess the religion of Jesus; and yet the visible church is rent and torn asunder by hundreds of divisions.

Oneness of ritual, forms of worship, manner of conducting business, and church rules are not necessary to union. There may be much diversity in all these things, and yet great unanimity of feeling and action. A certain degree of uniformity is desirable; but we should not squander our strength and divide our forces in trying to compel this, while we sacrifice greater ends that may be accomplished in the midst of great diversity of forms and modes.

I conclude, then, that while Christ is the basis, love the bond, and the Bible the guide of Christian union, it can not be based upon or carried forward by insisting on oneness of mental endowments, or equal acquired ability; on similar development of feelings and tastes, or equal gifts and graces; on equal influence, or agreement of speculative opinions; on a simple profession of religion, or on a similarity of modes, forms, and ceremonies.

This is a vital question, and must not be disposed of in a general way. I will specify and expand. It consists, first, in

III. UNITY OF FAITH.

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the UNITY of the Spirit in the bond of peace. There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD and FATHER of all, who is above all, and through all, and in you all.” (Eph. iv. 1-6.)

This is beautiful, comprehensive, expressive, and emphatic. It gives us a ground-work of FAITH far surpassing anything man has ever invented. This unity, then, consists in the faithful acknowledgment of

1. "*One God and Father of all.*" There is but one God. "I am God, and besides me there is none else." "There is one God; and there is none other but he." Thus truly spake the scribe that asked Jesus, "Which is the first commandment of all?" But Christ himself, quoting from the old law (Deut. vi. 4), says, in Mark xii. 29: "Hear, O Israel; The Lord our God is one Lord." Christians of every name, order, sect, and race have the one only true and the same God. They alike clothe him with the same sublime attributes, regarding him as the Author of the Old and New Testaments, of the Christian church, and as "the Father of light," from whom cometh "every good gift and every perfect gift." I do not wonder that the heathen fall out and quarrel about their religion—that they have divisions among them. They have so many gods, of such diverse characters, it would be a miracle if they should agree. But Christians ought not to disagree, for they have but one God,—the only true and ever-living, all-wise, and beneficent God,—the Creator of heaven and earth.

2. *But one revelation.* It has been given at different times and places, and under different circumstances; yet it is all one. There is a harmony, a oneness about it which has made it *the book* of all ages and of all Christians. Go to what church you please, among any class or order of Christian people, in any part of the world, and there you will find, as the sacred book, the blessed Bible. All revere this volume. They read it; they study it; they teach it; they circulate it; they aim to live

by it, and treasure it above all other books. However much they may wrangle over its meaning, or differ on the practice of its precepts, they all agree in this, that they have the same book for their divine standard. They deliberately throw away the heathen mythology, and the Hindoo Shaster, and the Mohammedan Alkoran, and the late but trifling Book of Mormon, and in one vast inseparable column press toward and around "THE HOLY BIBLE." This is unity, and therefore we should not fall out by the way.

3. *But one brotherhood of man.* God is the great heavenly Father of us all. Paul tells us we are all of one blood. We all have souls and bodies that in some sense are alike. We all draw sustenance from the same earth, breathe the same atmosphere, look up at the same sun, moon, and stars, and somehow belong to the same great family of our Father—God. Eve is said to be "the mother of all living." Then came the flood, sweeping away the whole race, except Noah and his family who peopled the whole earth again. How much more, then, are those of the same family who love the Lord? And "children of the same family should not fall out and chide and fight." We ARE *one* Christian people, and our lives should not falsify the fact.

4. This unity consists in having *but one Savior, Jesus Christ*. Many christs arose, but they were false. In the fullness of time, the true Messiah came. The Jews rejected him, and still look for another. But they will look in vain. There remaineth no other sacrifice for sin. No other name is given whereby men can be saved. Christ, the only anointed, in this high sense, was once offered up for sin, and is forever set down at the right hand of God on high. "Believe on the Lord Jesus

Christ and thou shalt be saved." He who rejects Christ, the Christ of the Bible, rejects the true church, rejects God, rejects heaven, rejects his only hope of salvation. "Thou," O Anointed one, "hast the words of eternal life." To whom shall we go, if we turn from thee? Above the din of party strife there is to day a mingled voice of song, saying in the sweet accents of hope, harmony, and faith,

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

This is union in prospect, and on a large scale. I opine, this state of things is coming nearer to earth every year.

"Hasten, Lord, the glorious time,
When beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey."

5. There is but one *sheep-fold*. Catholic and Protestant alike believe this. The language of Christ is, "there shall be one fold and one shepherd." The gentiles must be brought in. The partition wall is broken down. The enmity is slain. Now there is neither Jew nor Greek, Barbarian, Scythian, bond or free, but all are one in Christ. The shepherd is Christ; the fold is the church. Since we are all of one church, and under the same leader, we ought, by all means, to co-operate as much as possible in extending the Redeemer's kingdom. And every *difference* which will in any way retard the progress of the good work should at once be laid aside.

6. There is but one *Comforter*. This is the Holy

Spirit. It came on Jesus in the form of a dove. On the day of Pentecost there "came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." These had "the unity of the Spirit in the bond of peace." The text above says there is "one Spirit." This is enough. I have been in the East and in the West; have mingled with many persons of different languages, church associations, and peculiar opinions, and have found that wherever persons truly love God, they have the same spirit, the same source of comfort, and, in a large measure, the same inner experience. The wind bloweth where it listeth. Thou hearest the sound thereof. Thou canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit. Drinking at the same fountain, becoming acquainted with the same Master, realizing the same exhilarating influences, why should not our relations and communion with each other be the most pleasant and desirable? Unseemly irregularities may temporarily appear upon the surface, but the same gracious, life-givingⁿ *Spirit* pervades the whole *body*. Let us recognize this fact, and it will help us much in a practical solution of the question of Christian union. Let the Spirit and the Word have free course. They will fuse and hammer us into ONE. Quenching the Spirit and substituting in its place vain ambition have done much to distort the cause of God among men, and bring about the present distracted and divided state of the Christian church.

7. There is but one door into the church. This

door is Christ. So himself says, in the tenth chapter of St. John. He repeats this truth. In the seventh verse he says, "I am the door of the sheep." But a truth so important must be intensified. So in the ninth verse he says, again, "*I am the door,*" and then goes on with these words of hope: "By me if any man enter in, he shall be saved, and shall go in and out and find pasture." And going in through Christ we repent truly and heartily of our sins, believe fully and firmly on Jesus, and receive the complete and free pardon of all our past transgressions.

We can not buy our way in; we can not come in on mere morality; we can not be baptized in; we can not get in by prophesying, casting out devils, and doing "many wonderful works." No, no; Christ is the door. We must come in through him. In doing this we submit to the conditions which he has established. The particular rules of particular churches are not the door. Christ in his life, in his teachings, in his sufferings, in his triumphant resurrection, in his mediatorial character, is the door into the church. All others are false doors—delusive phantasms. If we all believe in Christ, that he is the Savior of men, and that by faith in him we are saved, why not bring our forces together to bring the world to him?

8. There is but one rule of faith and practice, and that is the revealed will of God. The day of tradition is done. Reason often misleads. Nature's voice is not specific on moral duties. Philosophy is proud and vain and boastful and often blind. The feelings are variable and uncertain. History has no voice of authority. Familiar spirits differ possibly more than men. We ought to aim to control circumstances, and not quietly sit and let the incoming tide of time mold and drift and shape us

as it pleases. The moorings of life are often cut loose, and if we can not lay hold on eternity to stay our storm-tossed barks, we will be drifted over the precipice into the wildest foam of skepticism, and be dashed to pieces on the dark and frightful rocks of eternal perdition. Therefore "let us walk by the same rule, let us mind the same thing." (Phil. iii. 16.) That rule is the word of God.

9. There is but one ordinance of baptism. That is in the name of the Father, the Son, and the Holy Ghost. "One Lord, one faith, one baptism." We know there were Jewish baptisms, John's baptism, "the doctrine of baptisms," but we now speak of the ordinance which pertains to the Christian church. "He that believeth and is baptized shall be saved." The Savior thought fit to be baptized. His disciples administered the ordinance. He commanded his followers to "go teach all nations, baptizing them." The early church, whose history we have in the Acts of the Apostles, taught and administered baptism. The early fathers did not neglect it. It is a common practice to-day. It is ours to heed this accumulation of testimony.

10. There is the communion of but *one* blood and body of Christ. He was offered up once for all. "Christ being raised from the dead, dieth no more." (Rom. vi. 9.) "He died unto sin once." (Rom. vi. 10.) "Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he died once, when he offered up himself." (Heb. vii. 27; ix. 28; x. 10.) "But this man, after he had offered one sacrifice for sin, forever sat down on the right hand of God. (Heb. x. 12.) Here all Christians may come and together enjoy this ordinance. There should be no exclusion. *We* have no right to make barriers. Paul says, "I beseech you, brethren, by

the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you. (I. Cor. i. 10.) These divisions are wrong. "For while one saith, I am of Paul (Presbyterians); and another, I am of Apollos (Baptist); are ye not carnal?" And, speaking expressly of the communion, or Lord's-supper, he says: "First of all, when ye come together in the church, I hear that there be DIVISIONS among you; and I partly believe it." (I. Cor. xi. 18.) Paul stoutly condemns this. So it is at present. It would take three or more distinct tables or divisions to accommodate professing Christians. Shame on such narrowness! These divisions were schisms (Greek, schismata) in the church, just such as we have in these days; and they were carried even to the church, and around the Lord's table. Dr. Adam Clarke, on this passage, says: "The Paulinians, the Kephites, and the Apollonians continued to be distinct parties, and ate their meals separately, even in the same house." What a commentary on the religious bigotry of the day!

11. There is a oneness of aim as to sin. This is to eschew evil, to keep free of it, and to free others from it. There is also a oneness of aim in life; to do good, to glorify God, to make the world better, to advance the cause of God. Then they are all inspired with "one hope of your calling." There is "unity of love, 'unity of Spirit in the bond of peace.'" One destiny awaits the good. It is happiness and heaven.

But is this unity of faith desirable? Some say it is not. I think it is. But is it attainable? I understand the Scriptures so to teach. But I will not multiply words. Let the Lord himself speak: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teach-

ers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Here is what Christ has done, and why he has done so. Now what is the end of this? Paul answers: "Till we all come IN THE UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. iv. 13.) In the face of this, will men say that divisions are desirable? I suppose some will; for they are determined to be blind. But I will devoutly utter

THE PRAYER OF THE SAVIOR.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John xvii. 20-23.)

I can but respond, from the depths of my heart, amen and amen! Comment will weaken the force and beauty of this prayer. Those who are determined to be blinded by prejudice and sectarianism will not likely see, if a volume were written upon this outgushing of the Savior's warm and sympathetic heart. They must go on till they meet the doom which awaits all those who create or keep up divisions in the body of Christ. Yet I utter my warning. "Blessed are the peace-makers, for they shall be called the children of God."

IV. UNITY OF EXPERIENCE.

Experience is the result of a trial, or a series of trials. Every man has some kind of experience. Some have more than others. As this life is a state of trial, there must be an accumulation of experience in every man's case. Even wicked persons have some kind of religious experience. I use the term in a limited sense as referring to the Spirit's influence upon the heart in conviction for sin, justification, adoption, and sanctification. Every true Christian will have a rich experience, covering all this ground. The most gracious results come from trials or efforts here. The *result* arising from receiving the word of God, a true repentance for sin, and a saving faith in Christ, is by many called experimental religion. It is the assurance of the heart, through the Spirit's influence, that we are Christians. It is the "full assurance of faith." The helpless soul hangs confidently on God. It is a sweet satisfaction in the heart, a joy in the soul, and a heavenly quietude in the Spirit. During the ministrations of twelve years I have heard about one thousand persons relate their religious experience. The testimony on this point has invariably been, "God hath power on earth to forgive sin." "We know that we have passed from death unto life." "Oh, what joy to the soul." "It is a peace that passeth all knowledge." "Tongue can not express the sweet comforts and peace of a soul in its earliest love." The words may differ, but the substance is the same. The time was when this gracious doctrine was very unpopular. But few enjoyed the love of God in the heart, and many thought it not proper or impossible for us to know sins pardoned. It was called a wild delusion. Men cried enthusiasm. But for one hundred years

have we believed, taught, and enjoyed this blessing. It makes us one in Christ. Christian union can not exist without that love which is inspired by a conscious indwelling of the Holy Spirit. This unity which the Spirit produces is worth more in actual life than a thousand theories. This witnessing of the Spirit to our hearts is a plain doctrine of the Bible. How any can deny this is difficult to see. "Ye must be born again." "Repent and be converted." Is it reasonable to suppose that so important a change as this should take place and a man not know it? The heart, the mind, the life, all undergo a radical change, and the subject be entirely unconscious of it? Wonderful delusion! The word of God and his Holy Spirit, our own reason and conscience, all concur in the divine testimony. "The Spirit itself beareth witness with our spirit that we are the children of God." We become new creatures in Christ Jesus. Deep, earnest, spiritual piety takes possession of the heart. "We know that we have passed from death unto life,"

1. Because we have a personal experience. (I. John i. 1-3.)
2. Because we have fellowship with God and Christ. (I. John i. 3.)
3. Because we are in the light of God. (I. John i. 5-7.)
4. Because we see and confess our sinfulness. (I. John i. 8-10.)
5. Because we keep his commandments. (I. John ii. 3-6; v. 3.)
6. Because we love the brethren. (I. John ii. 9-11; iii. 14; iv. 20.)
7. Because we love not the world. (I. John ii. 15-17.)
8. Because we are "united in Christ." (I. John ii. 19.)
9. Because we have an unction from the Holy One. (I. John ii. 20-27.)
10. Because we acknowledge in our hearts that Jesus is the Christ. (I. John ii. 22, 23; iv. 15.)
11. Because our aim is to do righteousness. (I. John ii. 29; iii. 7.)

12. Because the world knoweth us not. (I. John iii. 1.) 13. Because we hope to see Christ as he is, and be like him. (I. John iii. 2.) 14. Because we sin not knowingly or willfully. (I. John iii. 8-10.) 15. Because the world hates us. (I. John iii. 13.) 16. Because we assist, on all possible occasions, those who are in distress. (I. John iii. 17, 18.) 17. Because our hearts condemn us not. (I. John iii. 19, 21.) 18. Because our appropriate prayers are answered. (I. John iii. 22.) 19. By the Spirit which he hath given us. (I. John iii. 14; iv. 13; v. 10.) 20. Because we are able, like Moses, like Christ, like the apostles, like the early Christians, to overcome evil spirits. (I. John iv. 1-6.) 21. Because slavish fear is cast out. (I. John iv. 18.) 22. Because we have power given us to overcome the world. (I. John v. 4.) Then, after all these tests, may we not say with confidence, "And we know that we are of God, and the whole world lieth in wickedness?" Here is groundwork for an extensive and rich experience. Who will deny that these tests may be applied? God has given them to us. It is all folly to say we can not know assuredly of our acceptance with God! He is too good a father to leave us in doubt.

V. PERSONAL PIETY.

This unity is also induced by personal piety and practical religion. "Let us walk by the same rule." This will produce harmony. Let any number of persons attend the same school, have the same teacher, study the same books, belong to the same literary society, and have the same profession in view, and there will spring up a sympathy between

them unknown to strangers. Let a stranger in a strange land meet one from his own country, and though they may never have seen each other before, yet they are at once acquainted. Their hearts are warm toward each other. There is sympathy, and confidence, and social enjoyment. Why is this? They speak the same language; they have the same land for their home; they grew up under the same laws; were surrounded by the same influences; and now, though they meet for the first time, away from the scenes of their childhood, they have a common bond of union. So in the Christian life. Men learn to speak the same language, have like hopes and aspirations, live under the same spiritual government and laws; and each one has the same restraints and promptings, and realizes similar enjoyments. A catholic feeling is stimulated. And when these persons who have been minding "the same rule" come together from different earthly climes, they find within them the broad basis laid off fraternal fellowship and Christian co-operation. I would love to dwell here, and name some of the specific duties of Christians in practical life; but as they are so well set forth in another part of the work, I forbear, by saying that Christians should be Christians everywhere. We should all seek to imitate Christ. And by all trying to imitate the same divine pattern, we will come nearer together as we come nearer to him.

VI. THE MEANS OF GRACE.

Unity is materially aided in the use of the means of grace. As a rule, every duty is a means of grace; for by every well-directed effort we grow

in knowledge, in strength, and in the divine image. But there are gracious privileges which God in his goodness gives us. These we specifically denominate "means of grace." They are involved in practical religion.

Grace is a very comprehensive term, and has over twenty definitions. Generally, it means free favor. And the means of grace are those privileges which God affords us for our good, our happiness, our advancement in divine life. This is one way he has of accomplishing his purpose among men. He brings the kingdom of heaven to hand. He affords opportunities. He supplies the means. He promises wisdom and strength for the mere asking. Then he exhorts us, saying, "Work out your own salvation with fear and trembling." A good writer, upon this passage, says, "Go on, walking by the same rule, and minding the same thing, till your salvation be completed; till filled with love to God and man, ye walk unblamably in all his testimonies, having your fruit unto holiness, and the end everlasting life."

1. Perhaps the first and most important means of grace is the Holy Bible. Without this the world would be a scene of moral darkness. Men would have no means to obtain any certain knowledge of creation, the character of God, the origin of evil, the spirituality, duty, or destiny of man, the way of salvation, or in what consists true human happiness. The Bible is a most precious gift. He who follows its sublime teachings will travel the shining way to the land of eternal youth and beauty. We are to "search the Scriptures," for they testify of Christ, who is "the way of the truth and the life;" to understand their precepts, and practice them in all the walks of life.

2. Religious and devout meditation is a means

of grace. Christians love to think of God, of his word, of his works, and of his doings among men. This is their sweet employment. Books have grown from meditations on God's providences. The mind is made to think. It delights in making excursions after new acquisitions of knowledge. The psalmist says (i. 2.) of the blessed man: "His delight is in the law of the Lord, and in his law doth he *meditate* day and night." This devout exercise of the mind may be carried on in secret, in the social circle, during conversation, on the journey, about the daily task, or in the sanctuary. This is soul-communion with God. No one can rise to any eminent degree of piety without exercising himself in devout meditation.

3. Prayer is an important means of grace. This is soul-breathing after God. Prayer is the Christian's native air. It is the language of want and trust. God is strong; we are weak. He is willing to help us; but we must *ask* in order to receive. He who ceases to pray ceases to live a Christian life. Prayer is making known our requests to God for things agreeable to his will with faith in Christ. Prayer uttered under different circumstances has different names given to it. Hence we have secret prayer, social prayer, family prayer, and public prayer. (Acts x. 9; I. Cor. xiv. 15.)

4. Singing is a means of grace. It is a refining and entertaining exercise. It has charms to soothe the savage breast. It is social, literary, artistic, voluptuous, or spiritual. This depends on the singer or the character of the song. Sacred music is often too much neglected; sometimes much abused. "Is any merry? let him sing psalms." We are to "sing and make melody in our hearts unto the Lord;" to "sing with the spirit and with the understanding

also." Moses, Miriam, and the hosts of Israel sung a song of triumph on the shores of the Red Sea. The Jews sung songs of praise about the temple-service. They composed and sung songs on special occasions. Many sweet songs have those pious men of old left for our use in the Book of Psalms. This Hebrew poetry has a divine charm about it whose power time does not destroy. The apostles and early Christians sung "psalms and hymns and spiritual songs." God has given us voices to sing, hearts to feel, and souls to be inspired. Let us duly arouse ourselves, and engage with grateful reverence in this enrapturing exercise. It will help to unite our hearts together.

5. Fasting, as a religious exercise, is abstinence from food, stated or occasional as far as health or circumstances will permit, and from all sensual indulgence. So long as the animal rises above, bears down, and controls the spiritual nature, there can be no advancement in piety. The lower nature must be subdued. The body must be kept under, lest after we have preached to others we ourselves should become castaways. Fasting may be made a means of promoting spirituality.

The psalmist says, "I humbled my soul with fasting;" "this kind can come forth by nothing except prayer and fasting." There are sometimes evil spirits, dispositions, or habits in men, that nothing will dislodge but the Spirit of God operating through the most intense prayer, and the deepest humiliation by fasting. Some devils can only be starved out. This is the only remedy for the devil of gluttony. Lust can not be cured by indulgence. Pride can not be cured by feeding a vain fancy. There must be *excision*. The prophets fasted. So did John the Baptist, and his disciples. Christ fasted forty days and forty nights. So did

Moses on the mount. When ye fast, be not as the hypocrites, of a sad countenance. They disfigure their faces that they may appear unto men to fast. Paul was in fastings often. If we study this question thoroughly, we will, doubtless, find that fasting may be used to advantage on many occasions as a means of growth in grace. The more our animal and sinful natures are subdued, the less cause will there be for strife and division.

6. When Otterbein organized a church in Baltimore, he established in it the prayer-meeting. Formalists did not appreciate this course. He had done the same in his churches elsewhere. It gave rise to much opposition. It was branded as a new measure. And he was obliged to defend his course by appealing to the Scriptures. (Ps. lxlvi. 6; Isa. lvi. 7; Rev. v. 8, viii. 13; Luke xviii. 1; Thess. v. 17; I. Tim. ii. 8; James v. 16.)

“Prayer-meetings, attended as they are, when conducted in the spirit of faith, and meekness, and pure love, by the Holy One, are a means of grace admirably adapted to bind the people of God together by the strong cords of Christian union, and to promote that blissful communion of the saints on earth.”—*Church History*.

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” This, in a large measure, expresses the philosophy of those meetings among us known by different names; as “society-meetings,” “speaking-meetings,” “experience-meetings,” “love-feast-meetings,” “class-meetings.” All these expressions indicate the same general idea. The people of God come together, and in turn speak about religion. These speakings are mostly brief, and interspersed with song and prayer. Religion in relation to self is the usual phase of the topic discussed. We talk of our

thoughts, feelings, desires, labors, hopes, trials, and joys. It is the relation of personal and inner history.

The Bible is full of this. The Psalms are based upon this inward working of the human heart under a divine influence. Moses makes an experience of Israel's travels in the wilderness. The Acts of the Apostles is a standing society-meeting for all time to come. Cornelius and Peter held a class-meeting.

These social interchanges of thought, feeling, and purpose, cement us together and keep us one. We can not well be divided while we are thus intimately associated. Those who faithfully wait on this means of grace rarely if ever fall away. A neglect here is almost sure to bring evil results.

8. We employ exhortation. This is earnest speaking to deter from evil, to incite to good works and faithfulness in duty. Many among us are licensed to exercise in this way. These "make appointments wherever acceptable to the people; read portions of sacred Scripture, exhorting therefrom; exhorting saints, that they with purpose of heart should cleave to the Lord, and sinners to flee from the wrath to come; and this they shall do as often as practicable." It is the duty of the leader, among other things, to exhort the membership to unity and love. Our ministers use this largely in stimulating Christians to activity, and sinners to repentance. It is authorized by the word of God. (Acts ii. 40; I. Thess. v. 14; Heb. iii. 13; x. 25; Acts xiii. 15; xviii. 27; Rom. xii. 8.)

9. Preaching. I use this term in a kind of general sense, as referring to those public religious discourses designed to improve the hearers in mind, heart, and life. The Savior went about preaching and teaching. Preaching is the more earnest discourse accompanied with exhortation, and designed to arouse men and awaken them to a sense of duty

and to action. Teaching is more calm and dispassionate, having for its object the impartation of instruction. Talent varies in ministers, and in some both qualities of preaching and teaching are combined. They should as much as possible be cultivated together. This exercise is a wonderful means of grace. God has ordained it in the church. The church could not be kept up without this exercise. It is our duty, our privilege, and for our benefit, to wait on the ministrations of God's word. If it be my duty to preach, it is your duty to hear. Thus are men brought into sympathy with the word, and with each other. How can any one be a Christian while neglecting or refusing to wait on the exercise which God has ordained for his profit? (Neh. vi. 7; Matt. iv. 17; xi. 1; Luke ix. 60; Acts x. 42; Col. i. 28.)

10. The ordinances are an essential means of grace. These are baptism and the Lord's-supper, to which some add feet-washing. I have spoken of these as a theory, as a belief. Nearly all Christians believe in these in one way and another. There is much difference about modes and subjects, but not so much about the things themselves. Hence they are a common means of grace, and when engaged in with the proper spirit they tend to unify the believers of Christ. In these things, then, we should look more on the inner, on the substance, on the reality, the object, end and aim, and not so much on mere circumstances, forms, or outer incidents, remembering that there may be essential unity, amid great and allowable diversity.

Suppose one thousand persons with pure desires, with oneness of purpose, with a proper appreciation of its value and importance, with full faith in the sacrificial atonement of Christ, should gather

around the table of the Lord. Some of them would kneel, some sit, some recline, some stand. Would there not be essential unity? Narrow indeed would be the mind that would break these Christians up into *five* divisions on the mere incident of bodily posture in the communion. We have one common Lord, one atonement, one broken body. Around this we gather, in one communion; and as we look upon Calvary, at the cross, and behold our bleeding, suffering, dying Lord and Master, our hearts are warmed, melted, and fused into one. We are built up and made strong in the love and faith of God.

One thousand persons, more or less, with the same hopes, prospects, desires and intentions, and faith, come to the water for baptism. Believing on the Lord Jesus Christ with all their hearts, with one voice they exclaim, "See, here is water; what doth hinder me to baptized?" But some have the water sprinkled upon them; some stand, some kneel and have the water poured upon them; some are dipped once backward in the water, standing or kneeling; some stand, some kneel, and are dipped in the water three times backward or three times forward. They are dressed, perhaps, in a thousand various styles, from the gorgeous robe of the Ethiopian queen's chamberlain to the simple scarf.

The external observer cries, "what a want of uniformity! what wonderful diversity! what division!" But they are all prompted by the same desires, believe in the same truths, follow the same Holy Bible. They are all baptized in the name of "The Father, Son, and Holy Ghost." They renounce the devil and all his works; the world and all its wickedness; sin and all former evil habits. They all enter upon a new and better life.

Their hearts are all aglow with love to God and each other. Their countenances beam with a heavenly radiance as with one voice they all sing,

“ Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heavenly hosts,
Praise Father, Son, and Holy Ghost.”

These ordinances are a means of grace, and tend to unite Christians. They help to unite *us*, and all those who *join* with us in these exercises. It is reasonable to suppose that they will secure the same results elsewhere and in other persons.

We might also speak of other means of grace at length, but forbear, and only mention some of them. The protracted meeting, continuing through several days and nights or weeks, is a concentration of forces for the upbuilding of Christians and the conversion of sinners. It is a powerful means of promoting the cause of God, and has often been greatly blessed with the presence and power of the Lord.

The quarterly meeting combines business, preaching, experience, praise, and the ordinances. It is held four times every year, is attended by the official members and many other Christians in a given district, the pastor and a presiding elder.

Sometimes camp-meetings are held. These are large concourses of people who come together and remain several days, living in booths or tents, serving God day and night. They may be compared to the “Feast of Tabernacles” among the Jews. (Lev. xxiii. 34.) They are usually held in autumn, after the harvest is gathered. In the country where churches are scarce, or in sections of the country where there is a tendency to formality, they may be used to good advantage.

The *Sabbath-school* is absorbing a great deal of talent, energy, and time; and it is doing a good work in calling out Christian talent, in training young and old in Bible principles,—in preparing material for the church,—in concentrating Christian effort, and in unifying the body of Christ.

In connection with this we have in many places the teachers' meeting, Sabbath-school conventions, Sabbath-school literature, and the General Sabbath-school Association. I may also subjoin the speaking-meeting in public worship or in connection with church business; the official meeting for stations; the annual conference for several circuits, missions, and stations; missionary meetings; ministerial associations; and the quadrennial or General Conference. These all may be made a means of ministering grace to the souls of those who attend them, and tend to fulfill the prayer of Christ, "That they may be one."

12. I may also name, as an important means of grace, *joining the church*. This seems to be the duty of all. It is doubtful whether any one can get the Christian culture he needs without uniting somewhere in visible church-fellowship. Every one needs the society, influences, and help of local church relationship. The enterprises of the church can not be carried forward without some kind of organization. And to have this, a number of persons must unite together under certain rules. Christ established a church; men at once joined themselves to it. "The Lord added to the church daily such as should be saved." This indicates the mind of the Lord. If God established a church it is our duty to join it, and to see that it is sustained. We must take our choice among the orders of the day. *The less the division the better.*

CHAPTER IV.

THE SPIRIT OF THE CHURCH.

I. THE AUTHORITY OF THE CHURCH.

[Matthew xviii. 15-18.]

Absolute power belongs alone to God. Christ is the supreme head of the church, and from him is derived all spiritual authority. In his name must it be exercised, and to him are we responsible. This authority is manifested in the world, and exercised among men, by the word of God, the church of Christ, and the Holy Spirit.

There is deposited somewhere in the body of Christ, which is the church, a sufficient amount of authority to accomplish his ends among men. The church is the visible agent of Christ upon earth, and its powers consist in the authority to bind the soul to Christ as the only life-giving element; to bind the seal of condemnation upon sin in all its various forms among men; to bind the truth upon men's minds and hearts by the preaching of his holy word; to bind truly-converted persons together in Christian fellowship in the organization of churches; to bind these churches together in co-operative Christian labors in ameliorating the physical, intellectual, and social condition of mankind, and in extending the Redeemer's kingdom by missionary operations; to build up the members of the body of Christ in the faith and practice of the divine precepts; to accept, reject, discipline, or expel its members; and to choose proper teachers and officers for the body of Christ.

Two notions prevail as to the location of the authority for the accomplishment of these ends. One is that these powers belong exclusively to the class known as *the ministry*. The other notion is that these powers are to be exercised conjointly by the ministry and laity; that the power has been delegated by Christ to the whole body to be exercised personally or by delegation, and that every member has, in this matter, his inherent rights, which no one can arbitrarily take away, or prevent him from exercising. This is the more reasonable theory.

The minister is an officer in the church. His duties and powers are important; and they are well defined in the word of God. He is to be respected and supported in his labors, admonitions, counsels, and reproofs by the people under his care; but he is not to "lord it over God's heritage." The people have a voice, have rights, but not to override and interfere with the duties of the minister. Let each keep his place, perform his proper functions, and all co-operate in the great work of bringing a lost world back to the fold of Christ. Amen.

II. OUR LIBERALITY.

The discipline is small. Not much space is given to spread our rules, lest they might bind the conscience. Some complain, and say, "We have not half enough in the discipline." This may be true in comparison with some orders of the day. But there is enough in the Bible; go to it. There you will find an unfailing fountain,—ever flowing, never dry. The Confession of Faith is brief and

scriptural, the Constitution concise and plain, the Discipline proper, direct, and practical. Much is left to the judgment, experience, and circumstances of individual members, churches, and other officiating bodies.

There are but few established forms among us. We are almost devoid of a ritual. No dictating rubric guides our course; no human ordinance cramps the soul in worship; no printed page hems in the mind or checks the uprising of the heart in prayer to God. We are free to worship as we think we are taught in the Holy Bible.

There are no oaths or subscriptions to articles of faith as conditions of membership. A belief in God's word, a saving faith in Christ, a determination to work out the salvation of the soul, and an obedient spirit, are the terms of membership. And these are enough.

We have no narrow views on church communion. The scandalous high-church notion that none but those of the same faith and order can commune together is entirely discarded. It is the Lord's table, and not the table of any sect or particular denomination of Christians. We have, therefore, no right to reject those whom God accepts. It is a personal act to come to the Lord's-supper, and he who eats or drinks unworthily does so at his own risk. God lays down the rule. We must preach it. Men are to make the application.

The means of grace which we afford are common to all who wish to enjoy their advantages. Preaching, prayer-meeting, society-meeting, and business-meetings are open to all who truly desire their benefit. We do not keep our doors with lock and key, and sentinel and drawn sword. Come with us and enjoy the good we have from God.

Grace is free to all. Men may accept Christ and

be saved, or reject him and be lost. No universal power sweeps all to heaven; no broad promise gives loose reins to lust. No dismal fate broods over the destinies of men; no arbitrary decree consigns them to perdition. God rules on high, and also among men. He says, "Come unto me, all ye ends of the earth, and be ye saved." He who wills may come to Christ.

Believing in the freedom of the soul, we oppose sin; in the freedom of the mind, we oppose ignorance; in the freedom of the conscience, we oppose whatever would stand between it and God; in the freedom of the body, we oppose involuntary servitude; and in the freedom of the influence, we oppose an inconsistent life by which a man's power for good is broken.

Lay preaching has always been popular among us. It is no less so to-day. And many of these lay preachers develop into full-fledged theologues, and become our best workers. It is some satisfaction to know that this doctrine of lay preaching is commanding more attention in other quarters than it did in former years. If a layman can exhort, if he can expound the word, if he can awaken the dormant energies of some soul, and his life be a standing proof of his sincerity, who says that his lips shall be sealed? God does not. If Eldad and Medad prophesy in the camp, shall we say, "My lord Moses, forbid them?" Verily, nay. "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." (Num. xi. 26-30.)

We believe in an educated ministry, but not in the same way that many others do. A minister can not know too much. The more he knows the better is he prepared to teach. But those who give evidence that they are called, we encourage to

exercise their gifts and graces; and we accept of such as fellow-laborers in the vineyard of the Lord, though they may not possess a collegiate or finished education. It is in justice, perhaps, to say that special training for the ministry is becoming more common among us every year. So far as the training for the work is concerned we now have many laymen enjoying full orders. We never expect to discard lay preaching; but the indications are that before the close of another century lay preachers will stay among the laity, and none but those fully called and devoted to the work will be ordained to the office of elder in the church of Christ; for those who wish to labor for God can be just as useful with a yearly permit to preach as with a certificate of ordination. It is much easier to not make elders of those for whose qualification we may have misgivings, and it will give us less trouble than to unmake them after they have been made.

There is a great degree of latitude permitted among us in thought, feeling, and action. In things indifferent, there is perfect freedom. Any mode of baptism may be practiced; any bodily position may be taken at the Lord's table; parties may or may not practice feet-washing; any one may respectfully dissent from prevailing sentiment among us; infants may or may not be baptized; adult persons, not satisfied with their baptism in infancy, may be baptized in such a way as to make it to them "an answer of a good conscience;" and finally, there is no law against the free and full discussion of any legitimate question which may arise.

Provision is made for change in our faith, economy, and practice. The Confession of Faith, the Constitution, the Discipline, may be modified when

a sufficient majority think it best to do so. Yet we can not be precipitated very easily into new measures. Discussion must be had, time given for thought, and the membership generally have a voice.

We aim to recognize and appreciate true worth wherever found. We do not reject a book because it is not our own offspring. Books are read in preparing for the ministry that do not on all points teach our views. We use them because they have merit. "The course of reading" includes authors of different denominations and men of the world. It may be changed every four years. If a book prove to be unsuited, it is dropped out, and a better one put in its place. The whole field of literature lies open before us. We have shut no passage that may lead to anything profitable. We draw Sabbath-school supplies from the Methodist Episcopal Sunday-school Union, the Baptist Publication Society, the American Tract Society, the Massachusetts Sabbath-school Union, etc. We engage heartily in all the union movements of the day, which promise any good results. So that good is done, and the kingdom of the Redeemer advanced, we are satisfied. There are excellent men of noble deeds in all the Christian orders of the day. Let the noble work go graciously on by all the means which God sees fit to use. We will not knowingly throw a straw in the way; for it would be wicked to do so. We will use what we can, and what we can not use we will not hinder, if it be only accomplishing, in a right way, the good work of God. We feel to encourage persons to go forward in good-doing, though they may not in all respects be of our opinions. An error in judgment is no sufficient cause for decapitation, especially if the good far outweighs the evil. We may deny a man mem-

bership among us, and yet treat him fraternally. Odd and true.

Our theory is to co-operate as far as we can without compromise. We opposed slavery, and purged our churches of the foul stain; yet we co-operated with slave-holders in spreading the gospel. We despise and condemn the whole liquor traffic as a beverage, yet unite with many drunkards in sustaining a national government; for the government is right, and drunkenness is wrong. We oppose formality, but do not so much despise the formalist as not to worship or work with him in the proper affairs of the Christian life. We discourage arbitrary episcopal power, yet our relations with many holding extreme views on this question are desirable and pleasant. We denounce infidelity, yet if an infidel write a good book we do not hesitate to buy and read it. We reject the bad and cherish the good. And this is right; this is consistent. And by this generous and discriminating spirit we hope to be able to merit the approbation of considerate persons, and accomplish a great and good work among men. If this is not the better course to pursue, we shall be glad to know a still better way. And those who seek to turn our generosity into "inconsistency" would do well to observe and study a little before they are so bold and loud in their denunciations. But narrowness always becomes lost in a wide field of thought; and so we pity rather than condemn.

III. PRIVILEGES OF THE LAITY AMONG US.

Some of the more prominent are these: 1. To manage, in connection with the pastor, all the local

business of the church. (I. Cor. xvi. 3, 4.) 2. To elect church officers, such as committees, leaders, stewards, etc. 3. To divide a church into classes, or to form new classes. 4. To receive members, the pastor acting in behalf of the church as an officer in the society. The power of exercising discipline, suspending persons, dropping names from the record, and of expelling members from the church, belongs to the church, the pastor acting as counsellor and executive. (I. Cor. v. 4-13; II. Cor. ii. 6-8; Gal. vi. 1.) 5. The laity recommend to the quarterly conference persons whom they suppose fit to receive license to exhort or preach. The recommendation in each case must be in writing, and should be presented to every member in the church for his signature. It should also be signed by the leader, or preacher in charge, or by both if they think it proper to do so. If two thirds of the members sign the paper he should be regarded as recommended to the quarterly conference, and not otherwise. 6. The members, through their delegates in quarterly conference, recommend suitable persons to the annual conference, that they may continue their studies, be examined each year as to the progress they are making, receive ordination, enter fully upon the work of the ministry, and be watched over, stimulated, and assisted in their labors, by the mutual counsel and association of their brethren. 7. The members have the power to elect their own delegates to represent them in the General Conference, and to them are the delegates responsible for the acts they perform in that body. 8. The right of appeal is inviolate. A member may appeal from the action of the church or committee. An itinerant may appeal from the action of the stationing committee. Any member of the body respectively may appeal from the decision of a pre-

siding elder in quarterly conference, a bishop in the annual conference, or the president in the General Conference. 9. The amount any church may pay its pastor, and the manner of raising it, are questions left to the parties concerned. Much or little may be paid. It may be raised by assessment, by subscription, by donation, by public collection, or otherwise; only so that the church does not resort to any unlawful means or wicked methods. 10. Missionary money paid goes as the donor indicates. His contributions may be appropriated to the home, frontier, or foreign work. This is a wise arrangement, calculated to interest persons in the work; for who wishes to pay his money without knowing whether or not it will do the most good where it is sent. 11. A statement of the organic principles of co-operation among our churches was made, as the *Constitution* in the preamble says, by "We, the members." And this constitution of co-operative labor can not be altered in any respect "unless by request of two thirds of the whole society." This means two thirds of the whole society, counting one by one, and does not need the interpolation, "of those voting," to make out its true meaning. This I believe, first, because it says so. It is presumable that if the fathers of 1837-41 had meant anything else than "two-thirds of the whole society" they would have said so. And since they did not say anything else they must have said what they meant, and meant what they said. Second: I was born in 1836, one year before this ordinance was passed; and when I came to be a boy old enough to hear and understand, this thing was fresh in the minds of our people, and was talked over in my hearing; and the impression left upon my mind was that it meant "two thirds of the whole society," and not two thirds of those who

might vote at any given election. Third: in all my reading and intercourse with our people, I never came across or heard anything calculated to change my youthful impression until the General Conference of 1873, when, for a purpose, an effort was made to put upon it a different interpretation. Fourth: a few men are still living who were in the General Conference of 1837-41, and, so far as I have been able to know their minds, they say that it was then understood to mean "two-thirds of the whole society," and not any other two-thirds. Civil cases based on mere majorities and force have no relevancy in the discussion of this question. The question is not what we *wish* it to mean, but what the language *does* mean.

This "request" for a change may be expressed in two ways: Either by written petitions signed by the parties praying for the change, or by a vote—those wishing the change voting, those opposed *not* voting.

This is a wise regulation, and is not intended, as some suppose, to shut out all change, but to make any change exceedingly difficult, giving ample time for consideration before it is effected. In a measure, it preserves us from the evil influences of popular excitement, and will not allow undue haste in bringing about modifications. Then, this article also makes it a necessity with those who would effect a change to interest the whole society in the movement, which, in itself, is much to be desired, for the more interest we have among all the people on our affairs the better will it be for us and the world.

12. No member can be expelled from any of our churches without a fair and impartial trial by a jury consisting of the church where he may belong, or a select committee chosen by the parties concerned. And after condemnation there is room for appeal, or repentance and reformation.

13. Our churches are at liberty to organize and sustain schools of all grades, on such plan or plans as those who found them may determine. Usually, several conferences unite in sustaining a high-school, academy, seminary, college, or prospective university.

14. Christian people have the inherent right to choose their own pastors. The old Otterbein church was based upon this idea. The right of electing its own pastor from time to time is acknowledged and stated in the old church-book, as any one who wishes to look may see. And this right is acknowledged in all our churches by the election of class-leaders; for a class-leader is a sub-pastor, and performs all the lower functions of the ministerial office. It is also acknowledged by the General Conference in this: "It is the *advice* of the General Conference that all districts, stations, circuits, and missions cheerfully receive the preachers appointed by the stationing committee of the respective annual conferences." That august body of men knew they had no right to compel fields of labor to accept of a preacher appointed by an outside party, and hence they very consistently only *advise*.

But when and where our churches are weak and scattered, they wisely transfer this right to the annual conference. And though they are not always served in the way they might wish, yet they do much better than they would under any other plan; and they are always sure of being supplied with the best ministerial labor that can be afforded. It is better by far for our churches to submit to some inconvenience than to have confusion, division, and weakness, which will almost inevitably come to societies which, in an isolated condition, are not able to stand alone. There is a beauty and

strength about this circuit and appointment arrangement that I have always admired. It forms part of a system of co-operative labor among Christian churches which we can not afford to do without.

But where our churches have attained to their majority, like the boy who is past twenty-one, with ample capital in his pocket, they are disposed to call in this right from the annual conference, or have it used at their discretion.

Our strongest, oldest, and best established churches are disposed to rap Rev. Episcopal Notions over the knuckles right here. I can not but look on and smile approvingly; yet I would not, by any means, say or do anything to cause "a breach of the peace."

15. Every member has a right to his own private and personal opinions. For these he is responsible to no man. Yet it is in the province of the brethren to correct error, and deal with a man's outer life. The day is gone, and may it ever be gone, when a man can be put to the rack for holding opinions different from those who are in power.

16. The conscience of no man among us is embargoed by the Discipline. The conscience is a sacred thing, and its sanctity must not be invaded. Freedom, which is the genius of the American Constitution, is dear to our hearts. And the Discipline is not less liberal than the national republic on the question of conscience. Any other view is wide of the truth, and wild as the man of the forest.

17. We believe in freedom of speech. A man may speak and write what he pleases or chooses, if it be true. He alone is responsible. He must not palm off upon the public his own views and opinions as if they were those of our people. This would be bearing false witness; and it is not allowable.

Therefore we have the rule on "Doctrinal Publications." And this rule is no dictator of the press. It is simply a precaution to protect ourselves from imposition or misrepresentation.

III. PREROGATIVES OF GENERAL CONFERENCE.

It has been and still is the boast that the government of "The United Brethren in Christ" is republican; that the balance of power is in the hands of the membership. This was taught me when a boy, was heard and believed by me when I was older, and has become a settled principle in my convictions. Having learned to express it in a variety of ways, and weave it into many an argument, I often use it to test the soundness of a course of reasoning, or the propriety of an action.

We have all been taught not to be afraid to apply the test of truth, or of principle, to the things and theories of life. Conscience, manhood, God, and the church of Christ all speak and say, We should have *heart* enough to cry out in clear tones, giving a "certain sound," when things do not fit the true measure. We should use judgment and discretion in all we do; but he who is silent when he should speak is guilty before God. It is not desirable or pleasant to be captious or habitually fault-finding; yet when one sees an evil tendency, however small it may be, he should speak out with decision, that he may clear himself of all blame. Let us take that hand-book, sometimes called the discipline, and which is often used in administering church law. On the title-page of this little volume we read, "Origin, Doctrine, Constitution, and Discipline of The United Brethren in Christ."

Now there is no man of common sense, to say nothing of literary ability, who will say that these words all have one and the same meaning. Certainly no one will pretend that they are synonyms.

Our origin is a matter of fact. It can not, it dare not be changed. It is as it is, and it can not be otherwise. But suppose the General Conference should come together and assert that the first church had its origin in the Irish rebellion under Hugh O'Neill, Earl of Tyrone, about the year 1599, and also say and do other things equally as absurd and contradictory?

Who denies the *ability* of the General Conference to say and do just such things, if it were so disposed. But who is there that would reason thus: "The General Conference is composed of representatives chosen by the people in the church, and hence the members who elected them are bound, for the time being, to abide by what these representatives do, say, or enact." The absurdity is palpable. Every man among us would at once discard such action on the part of the General Conference. We would cry out with one voice: "These our representatives have *misrepresented* us; they have belied us; they have contradicted history; they have changed that which they had no authority to change."

It is not the prerogative of the General Conference to change the facts connected with our origin. These facts are as they are, and can not now be otherwise. In this field, if the General Conference act at all, it must act within the boundary. It can not unmake history. It dare not change a true fact, point, or date. The facts exist; the periods are set; the head-boards point eternally in the same direction. If it do not keep to these historic truths its conduct is reprehensible, and is not

binding. Or would any one argue thus: "We did what we thought to be for the best. We were your representatives, and to us as such you are bound for the time being to submit." The thing done may be a bold, bald lie; yet we are bound to submit and *believe* a lie, and be *not* damned, I suppose! Pretty philosophy!

What is false in fact, false in principle, false in theory, men have a right to reject. Will any one insist that we may not believe a lie in history, but may sometimes believe a lie in principle? that we ought not to be guided by false history, but ought sometimes to be guided by false principle? that what in this respect may be affirmed of facts in history may not be affirmed of facts in theory? or that men are culpable and not to be followed when they violate facts in history, but to be believed and followed when they violate established principles?

The next item to be examined is "doctrine." This is found in what is called the "Confession of Faith." Can this be changed by the General Conference? We answer, it can not. Why? Because Article II. Section 4 of the Constitution, in speaking of the powers of the General Conference, says, "No rule or ordinance shall at any time be passed to change or do away the confession of faith as it now stands." What is the object of this constitution? Among other things the preamble says, "Also to *define* the powers and the business of quarterly, annual, and general conferences, as recognized by this church." The Constitution shows what these bodies may and what they may not do. In Article I. Section 1 we read, "All ecclesiastical power herein granted to make or repeal any *rule of Discipline* is vested in a General Conference." That is, all power pertaining to our churches, granted in this Constitution, to make or unmake,

not any origin, not any confession of faith, not any constitution, but "to make or repeal any rule of discipline." Let the reader note the phrase "rule of discipline." The words are here guarded so that they can not be made to apply to "doctrine," or "confession of faith." Then further on, so that no possible mistake can be made, it says the quarterly, annual, and general conferences, all of them collectively, or separately, can not change the doctrine of our churches. These bodies can not change the confession of faith; they can not add to it, they can not take from it, by any rule they may make, by any ordinance they may pass. The General Conference, then, can not change the doctrine, the faith, the belief it represents. What is in the Bible and not found in the confession, the same instrument enjoins upon all to believe. It accepts of the Bible, Old and New Testaments, as the word of God; and hence it contains all that the true Christian wishes. But opinions drawn from the word of God, and not found in this confession of faith, can not be forced upon our people by any council, diet, assembly, conference, or convention. Thank God, the day is gone by for my faith to be put in the hands of popes, bishops, priests, ecclesiastical bodies, and spiritual tyrants, to be changed by them at their will. My faith is my own, and I shall have it with my God. I hold the *blessed Bible* and "the Confession of Faith" to my heart, and say significantly to the General Conference, Here is my belief; here is God's doctrine; here is my confession of faith. *Sirs, touch it not*; lay not a finger upon a line,—a word of it. It is a sacred thing. Every rule, every ordinance ever passed by any General Conference, outside the "Confession of Faith," stating, defining, or establishing the faith of our churches, is nothing more than mere opinion. It is the faith of

those who vote for it in the conference, and also the faith of those elsewhere who may believe the same way—"only this, and nothing more."

I come next to speak of the Constitution. Here we have clear evidence that the balance of power is in the hands of the members. The General Conference can not of itself change the Constitution. Article 4 says: "There shall be no alteration of the foregoing Constitution, unless by a request of two thirds of the whole society."

In Spayth's History, on page 185, under the word Constitution, we read: "The General Conference, held 1837, formed a Constitution, which in itself contains no new elementary principle but what the Discipline heretofore recognized and embraced, but is a concentration of the fundamental rules found in the Discipline, under appropriate sections. The Constitution as it is brings them together under one general head, in a clear and comprehensive manner, first defining certain specific duties, and secondly,--and wisely,--setting limits to legislation and judicial powers. The General Conference of 1837, for prudential reasons, caused it to be published, with a proviso that it should be laid over to the sitting of General Conference in 1841, affording the church an opportunity to instruct the delegates which might be elected to that conference to adopt, amend, or reject the same. The conference of 1841, to which it had been referred, took it up as unfinished business; and, with two or three slight amendments, it was finally adopted and inserted in its appropriate place in the Discipline."

If this does not teach that the balance of power is in the hands of the members in general, pray what does it teach? The members of the General Conference then felt that in all important and fundamental matters they must consult the will of

their people. Is it less so now? The General Conference then felt that it could not form one article of the Constitution without the will, instructions, and consent of the membership. Dare it feel otherwise now?

The Constitution itself puts this question past all dispute. "Whoso readeth let him understand." How silly to deny so plain a case! Does any man suppose that this people are such huge dupes as to permit the General Conference to establish, without their will or consent, new and fundamental tenets and principles in doctrine and church government which properly belong to the "Confession of Faith" and the "Constitution," place them elsewhere in the book of discipline, and then say that our people are bound to submit, because these ordinances have been passed by their representatives in General Conference? If this be so, what is our Confession of Faith worth? What does the Constitution amount to? Where is our security? Where is the assurance that our faith, our form of church government, will not be torn away from us?—that our whole superstructure will not be undermined?—that the legacy of our forefathers will not be squandered?—that the glorious monument we have been for years toiling, and sweating, and sacrificing to build, will not be overturned?

The General Conference is not greater than the people; for that which makes is always greater than that which is made. The membership make the General Conference. To the membership is the General Conference amenable.

On this point John Lawrence, in his history, Vol. II. p. 323, says: "The conference (of 1837), however, did not regard its action as final, or as at all binding on the church. The delegates had not been instructed to make a constitution; and rec-

ognizing themselves as only the representatives and servants of the church, they caused the instrument to be printed, accompanied by a circular calling the attention of the church to the same, and asking that the delegates to the General Conference of 1841 be instructed to adopt, amend, or reject the same." Are not representatives responsible to their constituents? Are not servants accountable to their masters?

What was the judgment of the General Conference in 1829? In a letter to the Methodist Protestants (Lawrence's Church History, Vol. II. p. 195), the conference says: "Dear brethren, if you have made yourselves acquainted with our Discipline and form of church government, you will readily perceive that this body has no legal power to act on the proposition of your messenger. The members of this body are elected by the members of our society; * * and our constituents are as yet uninformed of the request made by your messenger to us, and of course we are not able now to ascertain their opinions and views upon the subject. In a case of such importance we do not consider it prudent to act without special instruction from our constituents upon the subject. We have therefore to decline your friendly invitation to send delegates to your conference at the present time, and under the present circumstances." This teaches the subordination of the General Conference to the will of the people. If not, what does it teach? Here was an important measure. The General Conference felt and said it could not act without knowing the wishes of the members. Who is so *blind* that he can not see? This is not all. The General Conference did not make the Constitution. Its members drafted it. They talked upon it. They voted upon it. They held it up to view. Only this. For

the Constitution itself, in the preamble, says : " We, the MEMBERS * * of The United Brethren in Christ, etc., do ordain the following articles of Constitution." This says the *members* ordained it. The General Conference can not unmake or change that which it did make, especially when that same instrument says it shall not.

1. It may pass new rules, and submit them to us for adoption or rejection. 2. It may express opinions which are of no binding force only as they carry conviction. 3. It may pass rules for carrying out and propagating the present Confession of Faith, but it can not add a new article. 4. It may pass laws for carrying out the letter of the present Constitution. Beyond this its actions are, to us, nothing more than the actions of any other convention.

IV. THE MISSIONARY ELEMENT.

The Jews were, in their day, the religious eye of the world. They were the chosen people of God ; they had the divine law ; unto them did the Lord manifest himself in an especial manner ; and to them were the nations obliged to go for reliable religious knowledge. They were to be an isolated and missionary people—two contradictory ideas. Hence they were commanded not to intermarry with the nations round about, but were required to buy their bondmen and bondmaids of the very same people. This was to be a statute forever throughout all their generations. Thus they had all the time an ingress of a foreign population, which, being in a subordinate relation, served as laborers, and were mostly easily led to adopt the

Jewish faith, and become absorbed by the Jewish nation. A master might marry his converted heathen servant on condition that he gave her her liberty. Thus the addition and absorption went on all the time; and that passage so much prostituted by slave-holders to justify their iniquitous system was the missionary plank of the Mosaic Law. The Christian church is essentially a missionary organization. Its object is to send out and reach out after the wandering sons of men, and bring them back to the fold of Christ. The whole plan of salvation is permeated with this idea. It is designed to save a ruined world.

Christ came as a missionary; for this he left the courts of day. Self-sacrifice and missionary zeal filled the spirits and lives of the apostles. The same thought breathes in the commission of Christ to his disciples: "Go ye into all the world and preach the gospel to every creature." Paul, the apostle to the gentiles, is a noble example of earnest, persevering, and successful missionary labor. The early and rapid spread of the gospel is proof of the ardor with which the first Christians labored to advance the Redeemer's kingdom.

"We also believe that what is contained in the Holy Scriptures, to-wit: The fall in Adam, and redemption through Jesus Christ, shall be preached throughout the world." This is the missionary clause in the Confession of Faith. Otterbein, with Luther, Wesley, and many others, were missionaries. Otterbein's mother said, "William must be a missionary." This zeal for the salvation of souls led him to leave his native land, all his early associations, his home, father, mother, brothers, and sisters. It supported him on his tedious sea-voyage, and also in a strange land among a strange people.

Our early ministers were, in some sense, all missionaries. So are all true ministers of the gospel. Like Paul, they supported themselves in whole or in part by the labor of their hands. The itinerant plan is a system of evangelization. Though it has passed through some changes, it has never yet lost its missionary characteristics. But when it lost its original missionary phase and became more pastoral in its uses, the fire developed itself anew in the formation of conference missionary associations. These, in 1853, concentrated in the "Home, Frontier, and Foreign Missionary Society," under the control of the General Conference, in connection with which conference and society the bishops are made general missionary agents, to help push the work as vigorously as possible. The cause of missions is a most noble work, and lies near to every true believer's heart.

By reference to the Discipline one may see our general plan of operating in this work. It is an interest in which all our ministers and people are expected to heartily engage. Those who do not take hold of this work of God show a pitiable state of mind and heart.

The agencies which we employ are, the family, in which we aim to train the children for the Lord; the Sabbath-school, where we aim to lead forward all who may attend in the path of knowledge and virtue; the church, where persons are brought into closer relations to God; local preachers, who work as opportunity offers; circuits and circuit preachers, which arrangement is a convenient method of grouping together a number of weak societies, that they may be supplied with stated preaching and pastoral labor; circuits, which not only enlarge their own borders and usually support one or more preachers, but also contribute sums of money for

the general fund; the annual conference, which is the co-operation of a number of fields for the better regulation of the work; and, finally, the General Conference, which controls the Missionary Society.

CHAPTER V.

THE GOVERNMENT OF THE CHURCH.

I. OPINIONS.

There are usually recognized among Christians three forms of church government. These are: Congregational, in which the supreme power is in the hands of the local church; Presbyterian, in which the power is vested in presbyters, or elders, ruling and teaching; Episcopal, in which the power to make, judge of, and administer laws is exclusively in the hands of the clergy. The advocates of each theory, respectively, insist that the Bible warrants their conclusion. And the arbitration of the Bible ought to be an end of all strife.

What form of government do the United Brethren in Christ adopt? This is a peculiar question, and one into which, as in some cases, I can not strike at once. The reader must be willing with me to disport himself a little, and in a roundabout way come to the desired point. Our government is pretty fairly settled, but not past all change; yet I find a difference of opinion as to the form we really have. Some hold that we have a modified form of

congregationalism. Dr. Joseph Belcher, in "Religious Denominations," says: "It will be seen that their government is a moderate or congregational episcopacy, or a system which combines two different kinds of government—the Episcopal and the Congregational." Another one says it is a mild form of episcopacy, having nearly all the wheels of that system. Others have no opinion at all about the matter, not knowing or caring what form of government we possess.

OUTER CIRCUMSTANCES.

Men are almost imperceptibly and invariably influenced by their surroundings. Hence, by some, man is called a creature of circumstances. Growing up as we have amid the contending elements of a new world, it is not strange that there should be found upon us the impress of existing theories. The Quakers and Mennonites have taught us the principle of peace. The Presbyterians have advised us to put men of age and experience into office. The Congregationalists have inspired us with the idea of independence.

The Methodists have supplied us with many names. "Leader," "class," "steward," "station," "circuit," "preacher-in-charge," "love-feast," "class-meeting," "superannuated or worn-out preacher," "quarterly," "annual," and "general conference," all seem to be from the Methodist vocabulary. They have succeeded in making a bold outer impress upon us. Hence, many have come to the conclusion that we owe our origin to the same source. Mr. Olney, in his atlas for 1856, makes the easy blunder of calling us "German Methodists (U. Brethren)." Dr. Belcher, though giving us a very commendatory notice, makes the

same mistake. Some writer in the *Phrenological Journal*, of December, 1873, says that we received our doctrine of experimental religion from the Methodists. This the facts in history will not sustain. Otterbein says his own wants and earnest study of the Scriptures, with the influence of God's Spirit, led him into the light. It is a pleasant thought to know that we and the Methodist brethren interpret the Scriptures alike on this point; but then "honor to whom honor is due." The likeness between us and the Methodists is more specious than real—more in name than in fact—more in doctrine than in government. The difference between us is lessening, and is not nearly so great now as it was a few years ago.

THE DELAY.

The Baltimore church was organized in 1774. The first conference of ministers was held in 1789. The present name was taken in 1800. The so-called discipline was formed in 1815. We were then just forty-one years, almost half a century, without any general plan of co-operation among our churches.

For this seeming delay in organic union there were several reasons: 1. There was a manuscript discipline in the church at Baltimore. This served as a kind of guide in the regulation of affairs in other churches. 2. While Otterbein lived he mingled largely with the churches outside of the city, so that the want of a discipline would not be so much felt during his life-time. 3. Many of those who united in this movement had been rigidly trained in other religious societies, and hence did not need many directions. 4. There were so many different elements brought together, that it

was very difficult at once to enforce any one system of rules in all places. 5. Many of those who came to us had been oppressed with creeds and disciplines, and being now free, they wished to remain so. Hence not until about 1811 did the formation of regular churches begin. They existed before this in a kind of informal way.

THE FORMATION.

Such looseness could not give permanency or success. The fathers felt this. So taking an idea from the popular elections of the day, they determined on a kind of congress, which they called a General Conference, whose members were to be elected by the membership from among the ministers throughout the whole society. To the Miami Conference, as a committee of arrangements, was this matter referred, and they divided the territory into ten (10) districts, and authorized each one to elect two delegates to the convention.

From some cause but fourteen (14) delegates appeared at the time—five from Pennsylvania, three from Virginia, two from Maryland, and four from Ohio. Their names appear in another part of this work.

To these men were referred the views and practices, wants and demands, written and verbal discipline, with instructions to examine, “alter, and amend as best to promote the cause of Christ in the earth.” During a sitting of four days these Germans accomplished their task. Their work has stood the test of fifty-nine years. All these years have not shown any of the cardinal principles which they stated to be false. We have no cause to blush for the record their little work has made. Its pages grow brighter as time flows on. Its

strength lies in its basis, which is the word of God. This is the rule by which to try everything.

This little hand-book or manual contains, first, a brief statement of our origin. Second: the cardinal points of doctrine as taught in the Scriptures. Third: a systematic statement of our organic mode of co-operation. Fourth: the discipline proper, or directions for the management of various interests, questions, and organizations in our midst. The whole system is designed to be mild, equitable, helpful, and firm. It becomes those who think otherwise to make the showing.

We have had in successful operation for fifty-nine years in 1874 what the Congregationalists have but recently aimed to secure in their "National Council,"—systematic co-operation among free and independent churches. Those who are accustomed to laugh at the Germans for their slowness must acknowledge that in this case they have outdone the Yankees by over fifty years. And there is no use in trying to deny or explain it away.

THE DISCRIMINATION.

I can readily understand how the unfettered mind of this free age in scanning past abuses which still cast their ominous shadows over the present, like the threatening cloud over the sun, should imbibe an inveterate hate to the tyranny of popes and monarchs, and how it should despise rigid formalities and cold church dogmas. And this spirit in itself is right. Yet there is danger in getting away from the dull tread and tightly-reigned monotony attendant upon political, mental, and religious oppression of rushing to the opposite extreme of libertinism of thought, sentiment, and action. It is

better to let sober reason come to an equilibrium, and not rush on like the unbridled steed in his mad career.

True philosophy teaches us to make just discriminations, and not to confound things entirely different, and then condemn all in the same breath. He who is wise will divide, discriminate, and conquer.

A creed is a summary of what is believed; a discipline is a summary of what is to be practiced. A creed is entirely theoretical; a discipline is wholly practical. The first tells what a church does or proposes to believe; the second tells what a church does or proposes to practice. A creed exhibits a synopsis of the religious doctrines a church would propagate; a discipline exhibits the body of religious practices a church would establish. The first has more especial reference to the mind; the second applies more particularly to the life. I would not make subscription to the articles of a creed the terms of membership in a Christian church, while I think an orderly submission to the law or discipline of a church is necessary to the peace of communities.

The arguments here adduced may, doubtless, be applied to both creed and discipline. Yet I think they apply more forcibly to a *discipline*. For brevity I shall use the plural pronouns, and the reader can distribute and apply as he proceeds.

ARGUMENT I.

The Bible nowhere intimates or declares that it is improper or sinful to express in writing our convictions of its truths. On the other hand it enforces the duty of reading, searching, understanding, and teaching its doctrines and precepts. Different minds

are reached in different ways. Some by the elaborate sermon, others by the concise creed. And so with practice. The same argument that will condemn these, will stop all preaching, suppress every written sermon, and condemn every essay designed to teach religious truth or enforce religious practice. "But, by this argument, may not every man write a creed?" If the Holy Spirit would move every man so to do, I know of no power on earth that ought to prevent it. But this question is in the extreme, and contains neither reason nor good sense in the state of things which it contemplates, and hence we condemn that state. A mere intention to differ, vain ambition, selfishness, a disaffected spirit, or a half-way view of things, any or all of them, should not be a prompting motive, either in forming or maintaining creeds or disciplines.. We see a Christian body drawn together by the cross of love. They have sought as it were for twenty-six years to be absorbed by the Christian bodies around them, but they are not. Who says they shall not now organize?—shall not now utter their sentiments? But there are extremes. We wish there were fewer creeds, which men seem to esteem more than union, love, or the Bible. Upon minor distinctions these should not be formed. They should not forbid Christian communion. While we believe that as long as error is extant, if not even after, these will be of use, yet we also believe that a more general prevalence of scriptural light and of solid piety will sweep many of them out of existence, and filter, and perhaps consolidate, the rest.

ARGUMENT II.

Without these, either in a verbal or written form, it can not be told definitely what any body

of men believe or propose to practice. All churches that believe the Bible at all, profess to be guided by its precepts. And to simply say that the Bible is my creed and discipline, is a very indefinite answer. The Bible is made to speak a varied language, and is the text-book in propagating some of the most fatal errors. Armenians, Calvinists, Universalists, and Unitarians each alike claim the Bible for themselves against all the others. Have creeds caused these differences? You, perhaps, say yes. Then, I ask, what caused them in the days of Christ and the apostles? Creeds exhibit differences, but do not, *when rightly used*, cause them.

ARGUMENT III.

They are important and useful to those who wish to enjoy membership in any society. By this means the doctrines and laws may be seen, studied, and known beforehand, and the individual may have a definite knowledge of his duties and obligations. It is true, this might be done verbally. But why not, in some instances, write it, or print it, and let the applicant read it? Is it a sin to write or print that which men deeply believe to be true? Must there be an embargo put upon the pen and the press, while the tongue is left free? Must the tongue and ear do all the work, while the hands and eyes remain passive?

ARGUMENT IV.

They are a saving of time. It would be a strange world if we did not dare profit by the researches, the labors, the discoveries of those before us. While we think it is all-important that men

go to the fountain-head of truth,—the Bible,—and there drink its healing waters, yet we think it is also proper for men to avail themselves of the labors of others in assisting them to get them, and to make use of such aids as may come to hand. If a history or creed or work on practical religion will help us, why not use it? If they will aid others, why not use them? If every man were obliged to clear his own farm, each generation to make its own laws without any reference to the past, and every man compelled to build his own railroad, agriculture, civilization, and the arts would not advance very rapidly. Creeds may save us much useless labor, and thus give us time to *go on* to perfection. Disciplines formed to our hand may afford us facilities for usefulness that we might not otherwise obtain without years of arduous toil.

ARGUMENT V.

They insure in a great degree union of sentiment and concert of action among those who thus associate together. “How can two walk together except they be agreed?” Men will associate, and they are disposed to associate with those with whom they can agree. If two, five, or one hundred thousand men can agree, why may they not state their points of agreement, and then work up to these, and labor to get others to work up to them? Organized action seems essentially necessary in order to evangelize the world. What we argue for is an energetic and systematic effort in the propagation of the gospel. Those who will not agree on this point might as well not be counted in, for they would only prove a hinderance. *These* aim at order—concert of action. They are a concentration of ideas—an intelligible standard around which

men can rally. They are a kind of rule to walk by—a hand-book for easy reference—not at all above the Bible, but taken from it—subject to the Bible.

ARGUMENT VI.

They are a *check* upon those angry disputes which often arise, and which might otherwise be continued to an unhappy length. I say they are a *check* upon disputes among members of the same denomination. Their settling influence often reaches much farther than the pale of an individual church. Questions arise, investigation and discussion follow, decision ensues, the result goes upon the record as in cases of civil disputes and cases of law for future reference and guidance. That record will be read in after years, and if the arguments and conclusions be just, it will be a kind of safeguard against similar difficulties. That matter, it will be said, has been decided.

ARGUMENT VII.

Modes of expression change. Modern language is a vehicle of ancient thoughts. The Hebrew and Greek are repositories. We need “the King’s English” and the language of “the fatherland” to draw out these fountains of divine knowledge. Our English Bible is nothing more than a modern dress of a series of ancient ideas. If creeds and disciplines translate the meaning of the Scriptures, call attention to them, set their prominent doctrines in a bold light, and apply their precepts to present conditions in life, why, in reason, must they be condemned? Transportation is an idea as old as the hills. Language—speech—is a medium of idea—transportation. Years ago we had the mule and

pack-saddle, and the little coasting craft to convey goods from one place to another. Now we have the speedy railroad car, and the swift steamship that plows its way onward through wind and wave. Once the quickest way men had of sending news was by the carrier-pigeon; now continents talk to each other by the quick-flashing lightnings. These are all only modern phases of the same old idea. They are transportation still.

ARGUMENT VIII.

As we understand it, all the *minutia* of church government are not set forth systematically and definitely in the Sacred Scriptures. They deal principally in fundamental principles. Adaptation belongs to man. The outlines God has given us. The filling is left to our reason, judgment, experience, and the circumstances in which we are placed. These edicts are not irrevocable. They may change with the changing theories and systems of men. God's truth changes not, it only develops. Creeds and disciplines should not essay to correct the Bible. The Bible should correct them. Judgment belongs to us. While we may use the thoughts of our forefathers we must do our own thinking for ourselves; for it is evident that we must do our own acting. If after proper investigation their conclusions are found to answer our conditions, let us appropriate them; if not, let us set them aside as matters of history, and embody our conclusions in new creeds, disciplines, sermons, and essays.

OBJECTIONS ANSWERED. IX.

I think I have in the preceding arguments answered the principal objections to creeds. But

as this has been done rather indirectly, I shall here devote a short space to their especial consideration. If it be said,

1. "They are human productions," I answer, so are all histories except the Bible; so are sermons, religious books, essays, and tracts.

2. "Do they not deny the sufficiency of the Bible?" I answer, they do not. They aim to explain the Bible and enforce its precepts in a systematic way. They do not propose to correct or reform the Bible, but are subject to it.

3. "They produce divisions." Not necessarily. This is the abuse of them. *Creeds* do not do it. It is men's intolerance. They try to force others to believe their opinions. Divisions come by sin. Division is seen first in the case of Cain. *Creeds* are not responsible for his murderous conduct. Had Cain been subject to a better discipline, had his faith been right, had he been tolerant toward his brother, he would not have killed him. It was Cain's own wicked heart that separated his affections and faith-creed from his brother. *Creeds* may exhibit differences, but do not necessarily produce them.

4. "They bind men's consciences." This I can not admit. Men have a right to believe what they please, though the world be full of creeds and disciplines. Selfish men sometimes use the church, the state, creeds, and organizations good in themselves, influence, and money, to tyrannize over other men's consciences. Would you condemn and blot all these things out of existence because they are sometimes misused? Would you unhinge society and the world because mistaken men sometimes err?

5. "The Bible is all the creed we need." The Bible is a revelation of the will of God to man,

given at various times in different ages of the world, as the exigencies of the several cases demanded. When the foundation principles of all events which might occur in the world had been developed, revelation ceased. It is our duty to examine these histories, examples, doctrines, laws, and precepts, in order that we may apply them properly to the actual duties of life. General principles of faith and practice are deduced and proved from the Scriptures. A creed, a discipline, is a systematic sermon which a body of people uniting together agree to believe and practice.

6. "Do they not hinder improvement in religious knowledge?" Not with the view I take of them as expressed. They put no embargo on the free faculties of the mind. On the other hand, they are a guard against men running into new notions without due consideration. I can not find that any very respectable number of persons, either in ancient or modern times, have been or are absolutely opposed to creeds. And I think I have observed that those who ridicule them most are among the most intolerant, narrow, and bigoted people in the world of professed Christians.

THE POLITY.

I am now prepared to state more fully my convictions as to the form of church government adopted by the United Brethren in Christ.

It is in some sense the ecclesiastical counterpart of the American republic. Springing up in 1774, just two years before the declaration of independence by the American colonies; holding its first conference in 1789, fifteen years afterward; taking in 1800 its present name, eleven years after the first conference; establishing in 1815 the present system

of Christian co-operation, forty-one years after the organization of the Baltimore church; adopting its present Constitution in 1841, fifty-two years after the Constitution of the United States was ratified; it has grown up with the American nation, imbibing "the grand principles of liberty of conscience, liberty of the press, trial by jury, and the right of choosing and of being chosen to office."

It has grown up like the sturdy flower of the forest—cherished by some unseen hand, noiselessly and steadily throwing its benign influence all around. The gales of "active life" have blown the sweet aroma of her budding influence through the forests of wordly and national strife; and, remaining "little and unknown," but few have realized whence the gently-molding power came. Molding and being molded, doing but little in haste, and undoing hastily whatever is found to be wrong, this system is based in an earnest effort to do what is right, and recommends itself to the public by its being a practical and successful solution of the vexed question of reconciling, in one organization, the three forms of church government, namely, Congregationalism, Presbyterianism, and Episcopalianism. This is my judgment; and the facts of history fully warrant the conclusion. And those who think or say otherwise do not know what they are thinking or talking about. This fact or phase of the subject easily accounts for the many views which have been expressed as to our form of government. It also accounts for the confusion, uncertainty, and indefiniteness which so many manifest upon the same question. At asking, "What form of church government do you have?" many will look puzzled and say, "Well, it is not altogether Episcopal; we can not call it Presbyterian; the old Baltimore church was purely Con-

gregational, and it is essentially so yet." Then they look more puzzled than ever, sincerely wishing you would talk about something else; and they usually find it convenient to divert the conversation, showing that they are in a corner and must surrender and say they do not know, unless they can decoy you into beating a retreat.

God bless you, man, just say, We have a mixed form of government, combining the best features of all forms, with an arrangement by which we can introduce other features so soon as they are shown to be among the best. It is intended to be a monopoly or concentration of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." And "if there be any virtue, and if there be any praise" in existing systems, we propose to "think on these things." (Phil. iv. 8.)

The basis of our church government is essentially congregational. The first church was absolutely so, and is largely so yet. All our churches were absolutely so till 1815, and did not then renounce that feature; and they still enjoy that freedom from arbitrary outside interference incident to the Independents. This fact in our government I have shown in "privileges of laity." So strongly is this feature marked in our economy that one would not be so far wrong to call us co-operative or missionary congregationalists. Every church among us is a little republic, independent in the management of all its own local affairs. And any outside interference other than in council, just rebuke, or help, is usually "snubbed" as such things generally are by those who feel and act as men.

Churches connect with each among us and co-operate through the "official meeting" and "quar-

terly conference." These bodies being nothing more nor less than the vestry, session, or presbytery of the [German] Reformed and other churches, are purely Presbyterian, being composed of ruling and teaching elders (presbyters.) Then the rejection by us of the three orders in the ministry, making elder, presbyter, and bishop interchangeable terms, is a Presbyterian idea.

The annual conference is purely Episcopal. It is made by ministers, composed of ministers, and is entirely under the control of ministers. A temporary bishop assumes the episcopal wand, and "magnifies his office" without any serious harm ever coming by the exercise of his magisterial powers. This body does not officially concern itself about anything except what relates to the ministers. It has power to expel its own members not only from the conference but from the local church where they may belong. It has the power of making and unmaking ministers. It very nearly, if not altogether, monopolizes this prerogative. It is perhaps in every phase purely Episcopal. And so long as it keeps within its bounds it can not be reached by any power among us, except the quarterly conferences, which may refuse to send up to it any more applicants for license to preach, and thus let the conference die out. And as the annual conference is concerned only about ministerial matters, it is not advisable or desirable that the lay element should be introduced. It would be a burden instead of a help.

The General Conference is a compromise. The members of this body are elected by a popular vote of all our churches. This is the Congregational idea. None but elders of three years' standing in the conference district to which they belong can be elected to seats in this assembly. This is the Pres-

byterian idea. And to make it more so I suggest the thought of each annual conference electing one or more laymen as delegates to the General Conference. As the laity now send ministers only, the ministers might send laymen only. This would be a fair exchange. Then, annual-conference preachers ought not to vote in the popular elections under this arrangement, as the laity would be prohibited from voting in the annual conferences. The fact that the churches can vote for no one but a minister as delegate to the General Conference is the Episcopal idea; also the office of so-called bishop among us, these bishops being made every four years by the General Conference, and exercising functions embraced in that office, viewed from an Episcopal stand-point.

This is a system of church government in which there is a balance of power at each end. The membership are the one end, the General Conference the other end. Each has powers that the other can not transcend. The General Conference has power to make rules of discipline in conformity with established principles, and to these rules the membership are bound for the time being to submit. Their redress comes every four years. The membership retain powers of election, of doctrine, of constitutional law, beyond which the General Conference can not go. The nearer you get to the General Conference the more is power prescribed; the nearer you get to the local church the more is individual liberty and organic power untrammelled.

As it is in music so it is in our government. There is an ascending and descending scale by which we are beautifully, symmetrically, and harmoniously "united" together in co-operative Christian labor. All the local churches connect

with the quarterly conferences by the official members who are ex-official delegates to that body. The quarterly conferences all connect with the annual conferences by the pastors, licentiates, and local elders, who are recognized delegates to that body to represent the interests of their several fields of labor. The annual conferences connect with the General Conference by elders of three years' standing, and, though they are elected by the membership, they must be from the annual conferences.

Then, in a descending scale, we have the so-called bishops, or, more properly, superintendents, who come down from the general to the annual conferences; presiding elders, who come down from the annual to the quarterly conferences; and the preacher-in-charge, or pastor, who comes down from the quarterly conference to the local church, there to stay and labor for the upbuilding of Zion in the salvation of many precious souls.

UNDOUBTED AUTHORITY.

The only book we regard as of undoubted authority is the word of God. Other books we have as helps, but they must yield to reason, conscience, experience, and above all to divine revelation. They may be changed as our opinions change; but the Bible can not change or be changed, only as it presents new phases of thought in its unfolding greatness. It is to the church law divine—the great work on ecclesiastical history and church polity—the inimitable “theological institutes”—book of God and book for men.

No theory or thought would we follow except that which is taught in the law of God. He is our king, and we would be his people. His word is our law, and we would do right from a pure heart

and an upright desire. We know that oppression is of the devil; for "whom the Son maketh free, shall be free indeed." Libertinism is the spiritual slavery of hell; and restrains upon vice is the liberty of heaven. True liberty does not ask to fulfill the designs of the flesh, but an opportunity to glorify God. Then let virtue walk abroad unrestrained, but beset vice with difficulties on every hand. This is our theory of church government; and we are trying, by the grace of God, to make it our practice also. If any have a better basis than the word of God, and a better mode of arriving at permanent results than we have, we should be glad at any time to make an exchange.

CHAPTER VI.

THE MINISTRY OF THE CHURCH.

I. MODE OF MAKING.

1. We first send men to the Lord. This is an important step, and must not be neglected. The candidate must be converted. The love of God must be shed abroad in his heart. He must experience what he would teach others. He must realize a radical change of heart, purpose, and life. There must be an inward assurance of acceptance with God. This union and communion with the Lord will do much to prepare the way for what may follow. Without it there can be but little

success. "Ye must be born again." To no one is this language more forcibly directed than to him who would be a minister of the gospel.

2. But every converted man is not a minister or elder in the church; so there must be something more. There must be a special call to the work—an inward moving of the Holy Ghost to take up this sacred office. This is a bent of mind, an impression, a conviction, a drawing of the soul out in that direction, an approbation of the Spirit of God when willing to take up the cross, or engage in the work.

3. Then we develop his talents and spirit in the "society meeting." Here he may exercise himself in many ways. Here he can cultivate his gifts and graces. He can engage in public prayer and praise, relate his Christian experience, and give vent to the outgoings of his heart. He will sometimes be called upon to conduct the exercises, and will in all probability be elected first as deacon, or class-leader. In this office he will have opportunities, as a duty, to exhort, instruct, counsel, and encourage the membership, and of doing pastoral duty in visiting, seeing after the poor and sick, the delinquent, and of exercising discipline. If he has any ability or fitness for the work of the ministry, it will here show itself. The membership will have opportunities of knowing his character, disposition, and qualifications; and if they find encouragement in him, they may,

4. In due time, by a recommendation in writing, signed by at least two thirds of the church where he belongs, send him to the quarterly conference to receive license to exhort or preach the gospel of Christ.

5. Here he is examined with reference to his character, influence, and qualifications. If found

competent and worthy, he receives a written license to exercise himself in exhortation or preaching. This is simply a grant for trial, and is valid one year. If the grant be to exhort, and the applicant's success warrant, he may be recommended to the quarterly conference for license to preach. If his success and life are not satisfactory, the paper dies at the end of the year, and is not renewed. If his labors warrant, his license is renewed from year to year.

6. After standing in the quarterly conference one year or more, he may be referred to the annual conference. Here he passes a more rigid examination, the character of which is indicated in the Discipline; and if found incompetent or inefficient, he is referred back to the quarterly conference, for further instruction, where he sustains the same relation as he did before reference to annual conference.

7. If he pass the examination in annual conference satisfactorily, he is received by a majority-vote of all the members present, and enters upon a three years' course of reading and study. The course of study is established by the General Conference, and is laid down in the Discipline. The applicant passes annual examinations in the prescribed course, and may be employed as an itinerant.

8. At the end of three years—or sooner if two thirds of the elders in conference so decide, or if all the conditions be met in the interim of conference when there be a necessity for it,—the licentiate is examined with especial reference to taking elders' orders. If found qualified in mind, heart, and life, he is ordained, by "the laying on of the hands of the presbytery," to the office of an elder in the church of the Lord Jesus Christ. And this is all the ordination we have. We do not ordain deacons and bishops. They are not a distinct order in the ministry.

II. THE ADVANTAGES

Of this mode are, first. It gives God a right which belongs to him, of choosing his own messengers. Christ called the twelve, the seventy, and sent forth Paul and Barnabas. No church machinery should ever be adopted, or set in motion, that will in any way interfere with God's prerogative in the choice of his own heralds of the gospel. Those who listen most attentively to the voice of God in this matter will have the most spiritual, devout, and useful ministers. Second: It gives the churches time and opportunities to judge of the spirit, character, qualifications, and influence of those who are to be their religious teachers, so that they may "lay hands suddenly on no man." (I. Tim. v. 22.) Third: It gives an opportunity to those who think they are called to preach of testing practically their call, before taking upon themselves the sacred vows of ordination. Fourth: It affords to poor men who feel called to the ministry time to qualify themselves for the work while making themselves useful in the church and securing an honest livelihood. And though the proficiency may not be so great, yet if one is diligent and economical, respectable advancement may be made, and a fair foundation laid for future usefulness, during these four years' probation. Fifth: It gives a practical education. This is of great value. Here a man can test his theories as he learns them. He can apply the rules he learns to the practical affairs of life. This will be a great incentive to study. We ought not to have a poor minister in all our ranks. This course, if honestly pursued, will certainly produce first-class practical men for the work of the ministry. Would it not be well for many of us who are older to go back and come up with our young men over this whole

ground. The review would do us good. Some of our young feeling might come back; some of our youthful vigor might return. We might be of some use to those who are for the first time struggling through this course. It may cure us of some of our jealousies that they will outstrip us and take our places in the church.

III. QUALIFICATIONS.

1. We first insist on a change of heart. This is a prime qualification. It is of the most vital importance. Nothing will make up for a deficiency here. There must be absolutely a "new creature in Christ Jesus." The heart must be changed. The man must be truly converted. God does not want sinners in the ministry. The inner life must be right. One must have "the same mind that was in Christ." One important office of the Christian minister is to lead men to Christ. How can he lead others where he has never been himself? Well said Christ in astonishment to Nicodemus, "Art thou a teacher in Israel and knowest not these things?" He should have known what was meant by being "born again." Hence we put these pointed questions, "Have you known God in Christ Jesus as a sin-pardoning God, and is the love of God *now* shed abroad in your heart?"

2. The life must be right. Profession is mockery, if there are no corresponding works. The life must be hid with Christ in God. He must *do* the things he proposes to teach. Herein lay the power of Christ among the people. He practiced what he preached. A minister must be a consistent example to the flock. Yes, his life must be right

in the family and social circle, right in the church, and right in public life. Half-way Christians are not fit to minister in holy things. He must be honest, upright, not passionate, not covetous, but devoted to the good of mankind.

3. He must have a sound mind. A fool or mental dwarf, or one not properly rounded in his intellectual developments will not do for this work. Dolts had better engage in some other calling. The ministry demands and is worthy of the best minds of the age. The old idea of making the dullest boy in the family a preacher was a wicked thing, equal to giving a defective lamb for sacrifice. One can not be too smart for this holy calling. The smarter the better. Then, culture ought to be added to native ability. One can not know too much. A minister ought, if possible, to know everything. An ignorant ministry is a curse to any people. Learning, with devout piety, is an inestimable blessing. He who would take the sacred calling of a Christian minister should earnestly seek, in every lawful way, all the learning he can get. He ought to be an attentive and wise student of books, and men, and things.

4. A call from God is another qualification. In this some do not believe. But we do. It is a divine impression upon the mind leading it out in this direction; an impress on the heart that duty lies in this calling; gifts and graces for the work; enjoyment when performing duty in preaching; darkness and loss of faith when refusing to do duty; an opening up of the way and giving final success in the work. Without these marks one is not at liberty to go forward in this holy work. It is God's prerogative to choose, ours to obey. This call is essential. To run at the call of friends, vain ambition, or simple ability is folly. Yes, it is very

wrong. This call sometimes comes in conviction, sometimes in conversion, sometimes in the after experience of the Christian. Sometimes men are born preachers, as were John the Baptist and Christ. In this case the idea grows up with them and becomes a thing inseparable from their life and mental growth. Moses was born for and called to his work. So was Samuel. The prophets manifest this truth. Jesus called disciples and chose the twelve; and by the influence of the Holy Spirit he still continues the work and chooses his own heralds of the cross. Let us not ignore the truth and voice of God. If he speak, let us obey. If he call, let us go in the direction he indicates. Let me not be "put in the priest-office for a piece of bread."

5. Another quality is, unflinching moral integrity. A minister must not falter, parley, or yield to temptation. Christ yielded not, though the trial was severe, even after the system was exhausted with excessive fasting. The minister will often be put to the severest tests, and under the most favorable circumstances may yield to sin and not be detected. He is a sacred character, and suspicion will not easily rest upon him. Men expect him to be honest, trustworthy, and chaste. Hence confidence will be reposed in him that would not be in any other man. He will be introduced into the family as no other man, and, unless he has principle deeply imbedded in his heart, he will fall,—and fall with those he ought to save and elevate. If he has not grace, manhood, principle, and moral integrity enough to resist all forms of temptation, and good sense enough to know his place and his own weaknesses, and a mind and heart not to be led into temptation, he has no business in the ministry. A layman may go crippling along and be

borne with, in charity and sympathy, but the ministry wants strong men, who will control besetting sins, and "keep under the body."

6. He must be kind and gentlemanly. A churl or boor is not fit for this office. A minister ought to cultivate the most amiable qualities, and in all his intercourse with the people be a true gentleman. Piety does not imply vulgarity. Good manners are not pride, as some foolishly suppose. This is a point of importance, and is too much overlooked. "Evil communications corrupt good manners." So says the word of God. Religion and good manners go together. A minister ought to be a model of true etiquette. No man should understand the laws of social life better than he. Rudeness does not become the messenger of heaven. There are extremes in all earthly things, and etiquette may be carried to excess. But we know that refinement belongs to the Christian religion; and the minister is expected to share largely in the refining influences of the blessed gospel of Christ. Neatness, order, propriety, cleanliness, purity, and a cultivated manhood should mark him in all his deportment. The follies of social life should be discarded by him, but he should never let the world surpass him in true courtesy. He is a reformer, and should seek to hold the balance of power in this as well as in other questions having a bearing on the morals of the people. It is a point too much overlooked, that many, many evils creep into society through social life; and a man of genial manners, moral integrity, and decision of character may do much to correct and check evil tendencies in this direction. A living example is a potent agency. One man sometimes makes his impress on the people for years and years to come. The Jewish people show the marks of Moses yet. The im-

press of Christ's life, manners, and teachings will never depart from the Christian church. The influence of Lysurgus, the Spartan lawgiver, was powerful, and remained in full force over seven hundred years; and it has not yet altogether ceased. The spirit of Washington inspires the American people to-day. Think, too, of a Simon Mennon, a Calvin, a Luther, a Wesley, or an Otterbein! How important, then, that the deportment of the minister be marked with watchful sobriety; that he be genial in his manners; that he be gentlemanly in his bearing; that he be manly and honorable in all his intercourse with the people. Vulgar, ignorant, and dishonest preachers have been a burning shame, and a hinderance, to the cause of God.

7. He must be a man of earnest conviction. This will give him character and influence. The Savior said to his disciples, "Have faith in God," or, as the margin reads, "Have the faith of God." This is an important injunction. A man must believe, and believe deeply, what he teaches. His faith, too, must be of the right kind. And the higher the degree the better. False doctrine is a cankerous sore. Taught, or untaught, it will eat upon the soul and the outer life like rust. It will take the point and edge from a man's public efforts, though it lie quietly in the heart. It is hard acting against one's convictions. A man ought to firmly and fully believe what he speaks, and speak what he believes. Hence it is important that a minister believe right. Then, with Christ, he can say, "In secret have I said nothing." The secret feelings, aspirations, and impressions of his heart will manifest themselves on all proper occasions in public life, but he must use *discretion* in their utterance. The preacher ought to be a man of full, broad, well-developed, and deeply-set convictions. "It may or

may not be so" will not do. He ought to be able, from the deep recesses of his soul, to say, "Amen, amen, I say unto you." *It is so! it is so!* "Is he sound in doctrine?" is a question of no small import to people and preacher. The ministry is not a mere business that a man takes in a mechanical way. The mind, the heart, the life must be in it. His words are not merely to be the reflex of the opinions of those who hear, but they are to be drawn from God's truth, made a part and parcel of his own nature, and should well up as the spontaneous outflowing of an earnest soul. Half-way beliefs and accommodational preaching to suit the times and the people, though well meant on the part of those who indulge in them, are crippling the energies of the Christian church. The best way, perhaps, to guard the church from false doctrine, is to see that those who do the teaching are sound in the faith. We aim to secure this end by the examinations which candidates for the ministry are required to pass from year to year, until they are ordained to the office of elder in the church of Christ. Too much care can not be taken in this matter; yet due allowance ought to be made for differences of opinion on points which do not involve any fundamental principle. Dogmatism is schismatic; laxity is corrupting. A little severity at the right time may check a flood of error, but a supercilious exactitude may crush a rising genius.

IV. PARITY OF MINISTERS.

Parity is derived from the Latin word *par*, which signifies equal. It means equality, or like state or degree; not inferior to another in order or radical position. And the idea here advanced is that, in a certain and very important sense, all ministers of

the gospel are on an equality. There is no such thing as superior and inferior orders of ministers taught in the Bible. There are helps, of course, in the church. But a man is either a recognized preacher, or he is not. And having passed through his course of study, trial, and examination, and being *once* ordained by the laying on of the hands of the presbytery, there is an end of the matter so far as this candidate is concerned, as long as his doctrine and life are conformable to the gospel of Christ. The three ordinations of deacon, elder, and bishop we do not understand to be taught in the word of God. A deacon is a secular, and an elder a spiritual officer in the church. They are not two orders in the same office. In Acts xx. 17, it is said that Paul sent from Miletus to Ephesus for the *elders* of the church. The word here in the Greek is *presbuteros*, and is properly translated *elders*. In verse twenty-eight these same persons are called *episcopous*, from which our word episcopal comes, and means overseers, superintendents, or bishops. So it will be seen that the same persons are, by the same speaker, on the same occasion, called indifferently elders or bishops. Presbyter comes from the word *presbuteros*, and means the same as elder. In Titus i. 5, Paul says he left this son in the common faith in Crete to ordain ELDERS in every city. But in the seventh verse, when describing the character of these same persons, he calls them BISHOPS. We therefore conclude that there is but one order of ministers in the Christian church; that these words elder, presbyter, and bishop, refer to the same order, being used to express different phases of the ministerial character. *Elder*, or presbyter, refers to the *qualities* of age, experience, and wisdom; *bishop* refers to the *authority* in overseeing, superintending, and ruling. (I. Peter v. 1-3; Phil. i. 1.)

V. DEFINITION OF TERMS.

1. An *exhorter* is one who is thought to have character, talent, and ability for such work, and carries a written permission to exercise himself in earnest talk to warn men to flee from the wrath to come, to stir up the people against sin, and stimulate them to the exercise of diligence, patience, hope, cheerfulness, and good works. "The primary sense of exhort seems to be, to excite, to give strength, spirit, or courage." And so long as we are surrounded by so many evil influences, and are so much inclined to apathy, there will be a demand for men to incite us by words, to urge us by arguments to good deeds and a laudable course of action.

2. A *licentiate* is one who is studying for the regular ministry. He has not as yet taken orders, but has a permit to exercise himself to the extent of his ability in exhorting, preaching, holding meetings, and in pastoral labor. He may be under the direction of the quarterly or annual conference. But he can not solemnize marriages (except in special cases), administer the sacraments, or assist in ordination. He is simply a layman who thinks he ought to preach, carrying from the church a written permission to exercise himself to a certain extent, and thus test his fitness for the work of the ministry. He pursues a regular and prescribed course of study under the quarterly or annual conference, is subjected to annual examinations, and is advanced to the next year's course of reading, or is directed to review the past year's course as the examining committee thinks best, judging from his proficiency in his studies and labors.

3. A *local preacher* is a licentiate or an elder who does not take any regular work from the con-

ference, but exercises himself in a local capacity, as opportunity may offer. These are usually such whose circumstances will not permit them to devote themselves exclusively to the work of the ministry. They are helps in the church, and render efficient service in the territory where they reside.

4. A *local elder* is also a local preacher. But he is invariably a member of some annual conference, and has been ordained to the office of an elder in the church of Christ, but does not itinerate or travel under appointment from the annual conference.

5. An *itinerant* is a minister in the regular work. He travels from year to year, unless excused, under the direction of the presiding elder, or the annual or General Conference. He is what the Bible would call an evangelist or a pastor. These two offices are filled by our itinerants. They are the most important class of men we have, having given themselves to the work without reserve. They are expected to devote their whole time to the spread of the gospel. The advancement of the cause depends, in a large measure, upon their energy, efficiency, management, and labors.

6. A *presiding elder* is an elder who has the charge, oversight, or superintendence of a certain number of fields of labor. He travels over this district, preaches, helps to administer discipline, counsels with the pastors and members as to the best methods of advancing the cause, appoints the quarterly and camp meetings, superintends in the quarterly conferences, helps to station the preachers, and administers the ordinances of God's house. He is an elder with a specific kind of work assigned to him. At present many inexperienced preachers must be used to supply the demands for preaching. In con-

sequence of this, superintendents are necessary. The pastors need help at their sacramental meetings. They always find this in the presiding elder: The people want a change. This arrangement gives them a change every three months for the Sabbath service. It gives the preacher-in-charge companionship, such as every man needs in his own sphere in life.

7. A *bishop* is an elder elected for four years to superintend a number of conferences and churches. This is not a distinct order of ministers. We often call them simply superintendents. This is a proper designation.

VI. THE DUTIES OF MINISTERS.

1. By reading, study, and prayer to qualify themselves for their work. (I. Tim. iv. 13.)

2. To engage in the work heartily, willingly, and for the glory of God. (I. Peter v. 2; I. Cor. x. 31.)

3. To feed the flock of God. The minister is a shepherd. The souls of men need food—the good word of God—the bread of heaven. The ministers must dispense this bread of life. (John xxi. 15–17; I. Peter v. 2; Acts xx. 28.)

4. To rule over the church of Christ in the fear of God, but not to lord it over God's heritage. (I. Timothy iii. 5; v. 17; Hebrews xiii. 7, 17; I. Peter v. 3.)

5. To be watchmen over the church of Christ. (Heb. xiii. 17; I. Tim. iv. 1–5.)

6. Labor to extend the Redeemer's kingdom.

VII. THE SUPPORT OF THE MINISTRY.

1. The priests under the Jewish law got the meat-offering. (Lev. vi. 14; ix. 10.) The sin-offering. (Lev. vi. 26.) The trespass-offering. (Lev. vii. 1-7.) The skin of the burnt-offering. (Lev. vii. 8.) The peace-offering. (Lev. vii. 14; Num. v. 9, 10.) In the eighteenth chapter of Numbers there is a concise statement of the living of the priests, commencing at the eighth verse and continuing to the end of the chapter. It is worth the reading. (Deut. xviii. 1; See also Clarke's Commentaries on Genesis xxviii. at the end.)

2. The law of the New Testament. "The workman is worthy of his meat." (Matt. x. 10.) "The laborer is worthy of his hire." (Luke x. 7; see I. Cor. ix., especially the 14th verse.) "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. vi. 6.) This evidently means that the ministry should be amply supported. (See also I. Tim. vi. 17, 18; Acts xxviii. 10; Matt. ii. 11.)

3. The law of our churches. It is made the duty of each member to pay toward the support of the itinerant ministry, quarterly, or oftener if need be, in proportion as the Lord hath prospered him. Otterbein was a settled pastor. His wants were supplied by the church at Baltimore. This was his charge. The early ministers did not devote themselves entirely to the work, and made but few changes. Men's expenses then were much less than now. The early ministers were mostly missionaries, embarking in a new enterprise. They were at little expense for education or outfit, and were willing to make sacrifices for conscience' sake.

The evangelist who devotes himself exclusively to the work, unless he has an ample fortune to spend, must be supported by the people. This is the Bible doctrine. The churches which support their ministers best will succeed. God, the institutions of the church, and the ministers have demands on the property of the membership. The minister may bestow his labors on the church if he chooses. This is his privilege. He also has the right to demand pay. The church can not with impunity refuse to pay the just demands of those who labor among them in word and doctrine. It is a debt that must be paid, not grudgingly, but freely and willingly. It is an obligation that rests upon the church. Refusal will bring leanness of soul, bondage to sin, and paralysis to the cause.

VARIETY IN THE MINISTRY.

Care should be taken to encourage men of different mental and sensational developments. Thus will monotony be avoided in public administrations. Thus various classes of minds in the community may be interested and fed on divine things. By it we will have a better development of theoretical and practical Christianity. Variety is seen everywhere in nature, in art, and in science. Why not realize it in religion, and in the ministry? We look too much to our own pleasure, and not enough to our religious profit. We ought to encourage every degree and variety of talent at all fit for this work. The man who pleases our tastes least may benefit us most by stirring up and exercising some dormant or undeveloped faculty. Under the sensational man our *feelings* may be developed. The logical man will cultivate our *reason*. The historical man will furnish us with *facts*. The

didactic preacher will *teach* us. The sons of thunder will awaken our *fears* and put a restraint upon our passions. The fault-finder may point out our *errors*. The sons of consolation will bring the healing balm to our souls. The Johns will discourse to us of love, while Paul will reason, and James and Jude denounce. We should love all, hear all, appreciate all, support all, that they may continue in the ministry and finish their work, and instrumentally save the souls of the people.

CHAPTER VII.

EDUCATION IN THE CHURCH.

I. AN IDENTIFIED IDEA.

The Hebrew is emphatically a sign language. Its alphabet is a group of pictures, which, if it were not for the sanctity that hangs around it on account of the record it has made, might be called a fit companion of the child's primer. It is a system of object lessons, designed, in ruder ages, to convey to the minds of men important instruction in domestic and public economy, politics, ethics, and religion. In modern "object lessons," we see an effort to return to this ancient and venerable mode of teaching.

The Hebrew language abounds in figures of speech. It pictures thought in nature's gayest habiliments. The mental images of that people

come to us dressed in the scenes of the Holy Land. Ancient Palestine still lives in her sacred record. In those pages, her sky still dazzles in splendor. Her "heavens declare the glory of God, and the firmament showeth his handiwork." Her hills still skip like lambs and fatlings. Her plains, deep ravines, nooks and hill-sides, in those pages, still smile with plenty. "The tall cedars of Lebanon" wave in all their ancient grandeur. Her lakes lie among the mountains, smiling in the sun, or they swell and rush, and roar and foam in the furious storms. Her rivers bellow down their rocky and angling channels. Her temple of gold and gems is imperishable. It stands, a substantial reality before the mind, in that inimitable word-picture in the book of Chronicles. The queen of Sheba is gone, but her words and the sights she saw are cut too deeply in the brow of time to be effaced. The cups and pots, and brazen vessels, and tongs, and snuffers, and candlesticks of gold, and spoons, and censers, and tables, and oxen, &c., stand before us in living colors. It all looks so beautiful, so life-like, we love to linger about and feast our eyes on the picture. Well, it may do us good to indulge our tastes a little. Let us copy, and note the strength of expression, the boldness of thought, the material dressing, and the happy effect of a well-chosen circumlocution:

"Happy is the man *that* findeth wisdom, and the man *that* getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a

tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." (Prov. iii. 13-20.)

What deep thoughts, what sublime sentiments often lie hid in Chaldee and Hebrew roots. Would that I could turn the keys. My soul pants for a sight of the mysteries in those uncouth forms. Are they lost to us? It can not be. Yet some *would* lock them up eternally to all common minds. Are not some of those ideas in other tongues? It may be. We will look: "Happy is the man that findeth." This I can comprehend. Thank God for the promise. We *may* find. Look there! An image, a figure of beauty, a host comes! Let us flee! No, no! we will not be frightened! Let us stand to our post! Oh, now we know. It is plain. The forms are familiar. Thank God for a dream, a hope, a shadow, a glimpse, a full but strange view, and finally a beautiful recognition of truth. Ah! we are not among the tombs where ghosts frighten the soul, though we be in the region of the dead languages. Living thought is here.

Facts which we can not ignore force themselves upon us with all the weight of six thousand years. These are, that man is an intelligent being with a high duty, an eternal destiny; that he has an expansive mind capable of an indefinite development; that he must be taught, and that this is best done by systematic work; that he is controlled in a large measure by his surroundings; that he may be elevated and refined, or degraded and sensualized; that he has a wonderful power of adaptation, and may be fitted for any station in life, or may be injured to almost any hardship, toil, condition, or

climate ; and, finally, that he is capable of becoming much more than he is, both in this life and in the life to come, and consequently, that man is a compound and complex being, made for a life in two worlds, and that if we would meet his wants we must know that he has an outer and inner nature, demanding physical and spiritual aliment.

These thoughts, so large in comprehension, so wide in practice, are held up to our view in the hackneyed word education. This term, though trite, opens to us entrancing scenes of mind, soul, and life beauty. It is a fit symbol for a world of wisdom and understanding. Own truly what this common term indicates, and you have the magic key which unlocks every drawer approachable in the whole domain of God. Coined for our mother tongue, from two Latin words *E* and *duco*, and bearing their meaning, it signifies drawing or leading out the soul after spiritual good, the mind after true knowledge, and the body after physical vigor. It opens to us channels of thought that lose themselves in the sky, and carry the soul away on flights of substantial bliss more delightful than the atmosphere of Eden or Hesperides. It points the longing spirit away to that far-off land where is found the fabled fountain which gives to those who bathe in its waters eternal youth. It leads man in the shining pathway that ends in the broad acres of blissful immortality.

We have before us, seemingly, two subjects. Solomon defines the one. He calls it "wisdom" and "understanding." It is a compound subject. We define the other. It is education. *Our* work is very imperfect. But the subjects are one. Who can doubt the identity? Expansion may help us.

There is an Eden state for man. All is not lost. He may again breathe a pure and heavenly atmos-

phere. In Christ he may gain what he lost in Adam. The heart sighs after happiness. The world runs mad after this state of mind. It is sought in a thousand ways. It often eludes their grasp. And many know not what happiness is. It is that satisfaction which the mind has in the enjoyment of real good. Happiness is absolute and relative. The first can not be obtained here. It lies beyond the river. The second is ours to possess and enjoy; for we read that "*happy* is the man," or, the man is *happy*. This is a fact. The Bible points out the way; walk ye in it. If the great desire of the human heart be happiness, and the Bible points out the only true way to insure this state of mind and life, then those who aim to take the Bible from our system of education must be counted the enemies of the race.

Wisdom. The original of this term is variously translated. Its prominent renderings are, "that which is enterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid, complete happiness, solidity of reason and truth, the complete total sum." Its special and literal meaning is said to be substance or essence. Its popular meaning in the English language is "the right use of knowledge," the proper adaptation of means to an end. *Understanding* is that state of the mind which apprehends the true relation of things. It is the passive part of wisdom. Understanding is right knowledge; wisdom is right action. The one is mental furniture; the other is the adjusting of that furniture to the proper ends in life. And yet the book that corrects the judgment, informs the understanding, teaches sound wisdom and discretion, that points out the true way to attain the best ends in life, is by some to be excluded from the schools. O Infidelity and Rome! what do ye?

Men are not born scholars. Sages come by toil. Education is not a free gift; it is an acquisition. "He that would win must labor for the prize." Idlers can not loiter in the mart of knowledge. "Truth lies in a well." Only those who dip deep, and draw, enjoy the boon. "Much study is a weariness of the flesh." Industry, activity, energy, and perseverance must be used in the pursuit of wisdom and understanding. *Get* and *find* imply action. "The fear of the Lord is the beginning of wisdom." No book is so well calculated to teach this fear of the Lord as God's own word. If man is to be started right in the race of life; if he is to be kept right; if he is to have set before him proper motives for action, do not take away the Bible. Nothing else can fill the place it occupies. We can not separate education and the Bible. Education is bound up in the Bible. They must fall and rise together. The success of the one is the success of the other. Take the Bible out of the schools and you take education out of them. If it were possible to have it so, what would education be without the Bible? Pray tell me. It would be a monstrous, distorted, inhuman thing, more fit for *hell* than earth or heaven. Men need moral restraint, moral culture, moral encouragement. They need just such motives as we find in the Bible. And those who seek to destroy these restraints and remove these motives are the worst enemies of mankind. They aim a death-blow at man's dearest hopes in this life and in the life to come. Under the pretense of making man more free and happy, they are insidiously trying to put upon his soul the heaviest chains of the most severe and galling slavery. They wish to bring his body into bondage. "Whom the Son maketh free, shall be free indeed." They would poison man's cup of happi-

ness for time and eternity. To take God's book of wisdom and knowledge and understanding from the schools is but one step. This accomplished, they will not stop. They hate God. They hate his word. They hate the souls of men. They hate truth. They hate all that is good. *It is a contest between light and darkness.*

II. AN HISTORICAL RESUME.

The following extract is taken from "The History and Progress of Education," published by A. S. Barnes & Company, New York and Chicago, 1869, pp. 118, 119: "In this brief sketch of the educational condition of the nations unaffected by Christianity, we can not fail to be impressed with the following facts: That education was universally considered as the privilege or perquisite of the higher classes alone; that it was generally regarded as an affair of the state; and its object was the preparation of the youth for a military, political, or priestly career; that the masses were purposely kept in the most abject ignorance, as thereby they were the more readily controlled by the intelligent few; that in most countries the privilege of education was denied to the female sex, except in case of those who were unchaste; and that the motives of religion, morality, or philanthropy had no influence in the promotion of intellectual culture."

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt

talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." (Deut. vi. 4-8; see also Dent. xi. 18, 19, 20; Prov. iii. 13-20.) This we hear among the Jews.

This people were diligently instructed in their law. Their system of education comprehended religion, to which I have just referred, literature, and politics. They also had a knowledge of the mechanical arts, and of agriculture.

History and chronology are combined in the book of Moses, etc. They made musical instruments and played upon them. Hence they were not ignorant of the fine arts. They wrote *poetry*. Solomon exhibits much skill in moral philosophy. The book of Job shows a knowledge of science. They had a knowledge of surveying and mensuration. Arithmetical numbers are frequently referred to. Josephus speaks of school-teachers and of persons who devoted themselves to the training of the young. After the Babylonish captivity the Jews seem to have been more careful in the education of their young. They attributed that calamity to their neglect in this matter. They went so far as to confer a kind of academical degree on the pupils in these Jewish seminaries. (Jahn's Bib. Arch., p. 118.)

Mosheim says, "It is indeed worthy of observation, that, corrupted as the Jews were with the errors and superstitions of the neighboring nations, they still preserved a zealous attachment to the law of Moses, and were exceedingly careful that it should not suffer any diminution of its credit, or lose the least degree of veneration due to its divine authority. Hence synagogues were erected through

out the province of Judea, in which the people assembled for the purposes of divine worship, and to hear their doctors explain and interpret the Holy Scriptures. There were, besides, in the more populous towns, public schools, in which learned men were appointed to instruct the youth in divine things, and also in other branches of science. And it is beyond all doubt that these institutions contributed to maintain the law in its primitive authority, and to stem the torrent of iniquity." (Ch. Hist., p. 8.)

This state of things Christ never censured, but followed in the same line of thought, and made it a leading part of his business to teach. Taking the disciples as rough stones from the quarry, he so trained and dressed them through a term of three years that they became the master-spirits of the age. In consonance with this, "the early Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian church." They also had schools of a higher grade for those of riper years, especially for those who aspired to the office of teacher in the early church. St. John had one of this kind at Ephesus; Polycarp at Smyrna. The world-renowned catechetical school at Alexandria in Egypt is supposed to have been erected by St. Mark. (Mosheim, p. 25.)

III. OUR EDUCATIONAL FACILITIES.

The good Otterbein was a fine scholar. This must not be forgotten by his followers. He was

learned in German, Latin, Hebrew, Greek, philosophy, and theology. His accepting men of less culture in the ministry was a necessity, for the harvest truly was plenteous and the laborers but few.

In the tenth section of the old Baltimore church-book we read as follows: "The church to establish and maintain a German school, as soon as possible; the vestry to spare no effort to procure the most competent teachers, and to devise such means and rules as will promote the best interests of the school." This speaks for itself. Is the Baltimore church carrying out the earnest wish of its founder?

Parents are exhorted in the Discipline to pray with their children morning and evening, and to set them an example in all the Christian virtues. There ought also to be added to this section—"and, to the best of their abilities, diligently instruct them in the doctrines of God's word."

Again: the question is asked, "What shall be done for the benefit of the rising generation?" *Answer.* Let him who is in any way zealous for God and the souls of men, begin the work immediately. Wherever children are found, speak freely to them and instruct them diligently; exhort them to be good, and pray with them, earnestly yet simply and plainly, that they may learn to know their Creator and Redeemer in the days of their youth."

A number of books and papers are now published by us at Dayton, Ohio, and elsewhere. These are very important aids in mental and moral culture. And as the demand grows the facilities increase. In another part of this work will be seen a full statement of this enterprise.

Our Sabbath-schools must not be forgotten. They were at first wholly on the union plan. Then

they assumed a kind of inorganic independent shape. Now they are being rapidly systematized, are gathering a permanent fund for mission and publication work, and are being supplied four times a month with papers; also, the "Lesson Leaves" and monthly Bible Teacher. These schools are doing a good work, and are securing excellent results in moral culture and religious development.

Literary schools are springing up among us in different parts of the country, and are doing good service in the cause of education. Our impress has perhaps never been more sensibly felt than since we have been sending men out from these schools. They are well worthy the patronage of all those who have the interests of the cause at heart. The more our young people, and others (for they are open to all), crowd these halls of learning the better will it be for the country and the church. The Bible, the history of the past, the experience of the present age, and the demands which loom up in the future, all speak in favor of a high degree of mental, physical, and moral culture, just such as these schools propose to give.

The Scripture Compend, published by authority of the General Conference, and containing forty-six pages and one hundred and forty one questions, is a small book worth about ten cents, designed to go over, in the form of questions and answers, the leading points of doctrine in the Holy Scriptures. It is something that should be in every family and in the hands of every child. It is really a catechism under another name. It may be an excellent help to parents and Sabbath-school teachers in communicating religious instruction to children.

It is so now, it has been so in the past, and will likely be so in the future, that ministers are in a great measure the educators of the age. Efforts

have been made to drive them out of this field, but with little success. They are peculiarly fitted for this work by habits of thought, social position, moral character, and acquired ability. And as the training of the head and heart are so intimately connected it is not difficult to see how a minister of the gospel may easily fall into teaching science. It has never been proved wrong for him to do so, especially as he can make it subservient to the great work of saving souls. Among us, four years are given to a full course of preparation for the ministry. This requires the reading of some fifteen books, with a recommendation to read some sixteen more, and includes some six examinations. Those who have received a theological training in some school are not required to take this course. The object of the above prescribed course is to furnish men competent to teach and defend the doctrine they would advocate, and if pursued as it should be, will at least furnish us with first-class religious educators.

IV. CONDENSED ARGUMENTS.

I. God is wise. He is our example. He is the object of our worship. We become assimilated to the object which we worship. As we become more godlike we must necessarily become more wise. (I. Sam. ii. 3; Job xxi. 22; Psalms lxxiii. 1; xciv. 10; Prov. ii. 6, 7; iii. 19.)

II. God made man wise. He made him in his own image. As God is wise, man made in his image must have been wise also. His vast knowledge and wisdom are evinced in appropriately naming all the animals, by knowing their natures and ends,

by recognizing at once the true character and sphere of Eve. God made man very good. Wisdom was a part of that goodness. Hence we conclude that since God made man wise he must desire him to be so.

III. When man lost his primitive character by sin, God at once set a plan on foot to restore him to his lost estate. He gave him laws, teachers, examples, and a Redeemer, that he might "renew him in knowledge after the image of him that created him." To suppose that God delights in ignorance when he has taken such pains to teach him wisdom and knowledge is the height of presumption. God desires man to be wise, or he would not try to make him so.

IV. Those whom God delights to honor are almost invariably men of cultivation—men of wisdom. Thus we have honorable mention made of Abraham, Moses, Joshua, Samuel, David, Solomon, Daniel, and Paul. If God was opposed to mental and soul culture, why does he hold up to our view such illustrious examples of wisdom?

V. When God wished a deliverer for his people Israel from the bondage of Egypt he did not choose an ignoramus. He chose a man "learned in all the wisdom of the Egyptians." He laid open, too, before him the deep mysteries of heaven, and talked with him face to face.

VI. Solomon asked of God wisdom, "an understanding heart;" and it so pleased the Lord that he not only gave him wisdom, but also added what he did not ask—"both riches and honor." (I. Kings iii. 5-15.) The most easy inference is that if God was pleased with Solomon for making such a prayer, he will also be pleased with us if we make the same request.

VII. "For the Lord giveth wisdom: out of his

mouth cometh knowledge and understanding." (Prov. ii. 6.) Wisdom is the right use of knowledge. Since wisdom, knowledge, and understanding come from God, they must be good and desirable. We infer that God is pleased when we possess these qualifications. What God gives is good. From him cometh every good and every perfect gift. To say that we are not to take what God giveth is to tell a palpable falsehood.

VIII. The encomiums that God passes upon wisdom shows us that he desires us to possess it. "Wisdom is above rubies." (Prov. xxviii. 18.) "Wisdom is the principal thing." (Prov. iv. 7.) "Wisdom is too high for fools." (Prov. xxiv. 7.) "Wisdom is better than strength." (Eccl. ix. 16.) "Wisdom is justified of her children." (Matt. xi. 19; Luke vii. 35.)

IX. The exhortations of the Bible. "Apply thine heart to *instruction*, and thine ear to the words of *knowledge*." (Prov. xxiii. 12.) "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto *wisdom*, and apply thy heart to *understanding*; yea, if thou criest after *knowledge*, and liftest up thy voice for *understanding*; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. ii. 1-5.) This last quotation is so beautiful that I was prompted to give it at length. Certainly the words "commandments," "wisdom," "knowledge," and "understanding" must amount to what is called in modern phraseology, education, or the due development of the mind, soul, body, and influence. Could language be used if God desired men to be in mental and spiritual darkness? "Get wisdom, get understanding." "Wisdom is

the principal thing; therefore get wisdom: and with all thy getting get understanding."

X. The character of those who oppose education is an argument in its favor. They are ignorant men, or men who have some wicked or selfish ends to accomplish through the ignorance of others. Solomon says, "Fools hate knowledge." This is a true testimony, corroborated by the history of the world. Again he says, "Wise men lay up knowledge, but the mouth of the foolish is near destruction."

XI. We are encouraged and taught to pray for wisdom. The case of Solomon (I. Kings iii. 9) is a noted example. The psalmist says (cxix. 66), "Teach me good judgment and knowledge." Notice the substance of this prayer. First: He desires a *teacher*. Second: To be taught. Third: To have good communicated to him—not evil. Fourth: He would have his judgment strengthened. Fifth: He would have *knowledge* imparted to him. This is the true course of instruction.

XII. Generally speaking, those nations, bodies of men, and individuals that attend to the true development of the mind, soul, and body, that pay attention to philosophy, morals, and medicine, are far in advance of those who neglect these things—they are happier and more prosperous.

PART III.

THE EVOLUTION.

DOCTRINE, CONSTITUTION, AND DISCIPLINE OF THE
UNITED BRETHREN IN CHRIST, SYSTEMATICALLY
ARRANGED.

Additions Marked [].

To many, this plan of co-operative labor among Christian churches will not be new. Many will see it here for the first time. Hence we give it entire. It is arranged topically, and may be useful for reference. Its success amid many difficulties should entitle it to a candid consideration, and further trial in Christian effort. Adopting a new theory with the idea of working it up to a success has but produced division in the past, and it will do so in the future. If a feasible plan which will admit of necessary modifications can be found already in existence, it will be far better to adopt it than to go after some new scheme, however plausible it may appear. That will tend to unify—this to divide. The following system is presented for adoption. The reader may find something to censure, and much to approve.

PART III.---The Evolution.

CHAPTER I.

THE CONFESSION OF FAITH.

In the name of God we declare and confess before all men, that we believe in the only true God, the Father, the Son and the Holy Ghost, that these three are one: the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth, and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same. [Exodus iii. 14; Isa. xlv. 6; xlviii. 12; Rev. i. 8, 11; Deut. vi. 4; Mark xii. 29; Exod. xx. 2, 3; Isa. xlii. 8; John xvii. 3, 11; x. 30; iv. 23, 24; I. John v. 7; Gal. iii. 20; John xiv. 26; Luke xii. 12; Heb. iii. 7, 8; Gen. i. 1; Psalms cxlviii. 5; Eph. iii. 9; Col. i. 16; Rev. iv. 11; x. 6; I. Sam. ii., especially verse 8; Job xxvi. 7; Psalms xxxiii. 5; Gen. xviii. 25; Exod. xix. 5; Psalms xlvii. 1, 7; Jas. i. 17; Acts xiv. 15; I. Cor. viii. 6; Heb. i. 3.]

We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost in the Virgin Mary, and was born of her; that he is the Savior and Mediator of the whole human race, if they with full faith in him accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us,

and that he shall come again at the last day, to judge the quick and the dead. [John i. 1; xx. 28; x. 30; Heb. i. 8; Sam. v. 19; Psalms xlv. 6; I. John v. 20; i. 14; Acts xiii. 30-38; I. Tim. iii. 16; Matt. i. 18, 20; Luke i. 35; Matt. i. 25; Luke ii.; Isa. xlv. 22; Ezekiel xxviii., especially verse 32; Rev. xxii. 17; II. Cor. v. 14, 15; Rom. v., especially verse 18; Acts xvi. 31; Matt. xvii., and xviii.; Mark xv. and xvi.; Luke xxiii. and xxiv.; John xix., xx., and xxi.; Mark xiv. 62; xvi. 19; Luke xxii. 69; Heb. i. 3; viii. 1; x. 12; xii. 2; I. Peter iii. 22; I. Tim. iv. 1; I. Peter iv. 5; Rom. xiv. 10; II. Cor. v. 10.]

We believe in the Holy Ghost; that he is equal in being with the Father and the Son, and that he comforts the faithful, and guides them into all truth. [Matt. xxviii. 19; Mark xiii. 11; Luke xii. 12; John xiv. 26; Acts ii. 4; also iv. 31; Rom. v. 5; I. Cor. ii. 13; Heb. x. 15; I. John v. 7; Titus iii. 5, etc.]

We believe in a holy Christian church, the communion of saints, the resurrection of the body, and life everlasting. [Matt. xvi. 18; Acts ii. 47; Eph. i. 22; v. 23, 24, 25, 27, 32; Col. i. 18, 24; John x. 16; xvii. 11, 21; I. Cor. x. 13; iii. 3-6; xi. 17, 18; John v. 24-29; Acts iv. 2; Rom. vi. 5; I. Cor. xv.; Heb. vi. 2; Dan. xii. 2; Matt. xxiv. 29; Luke xviii. 30; John iii. 16; Rom. vi. 22; Gal. vi. 8; I. Tim. i. 16.]

We believe that the Holy Bible, Old and New Testament, is the word of God; that it contains the only true way to our salvation; that every true Christian is bound to acknowledge and receive it with the influence of the Spirit of God, as the only rule and guide; and that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian. [John xvii. 17; I. Cor. i. 21; II. Tim. iii. 16; John xiv. 23; I. John ii. 3-6; read all of I. John; Heb. xi. 6; Luke xiii. 3, 5; Acts ii. 38; iii. 19; xvii. 30; Luke xxiv. 47; John iii. 3, 5, 7; Matt. vi. 12; Luke xi. 4.]

We also believe that what is contained in the Holy Scriptures, to-wit: the fall in Adam and redemption through Jesus Christ, shall be preached throughout the world. [Ps. ii. 8; Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxvi. 47.]

We believe that the ordinances, viz: baptism and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use, and practiced by all Christian societies; and that it is incumbent on all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual. Also the example of washing feet is left to the judgment of every one, to practice or not: but it is not becoming for any of our preachers or members to traduce any of their brethren whose judgment and understanding in these respects is different from their own, either in public or private. Whosoever shall make himself guilty in this respect, shall be considered a traducer of his brethren, and shall be answerable for the same. [Col. ii. 12; Matt. iii. 16; Mark xvi. 16; Luke iii. 21; Acts ii. 41; Gal. iii. 27; Matt. xxvi. 26-30; Mark xiv. 22-26; Luke xxii. 14-20; I. Cor. xi. 23-29; and xiii.]

CHAPTER II.

CONSTITUTION.

We, the members of the CHURCH OF THE UNITED BRETHREN IN CHRIST, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the powers and the business of quarterly, annual, and general conferences, as recognized by this Church, ordain the following articles of CONSTITUTION.

ARTICLE I.

SECTION I. All ecclesiastical power herein granted, to make or repeal any rule of discipline, is vested in a general

conference, which shall consist of elders, elected by the members in every conference district throughout the society; provided, however, such elders shall have stood in that capacity three years, in the conference district to which they belong.

SEC. 2. General Conference is to be held every four years; the bishops to be considered members and presiding officers.

SEC. 3. Each annual conference shall place before the society the names of all the elders eligible to membership in the General Conference.

ARTICLE II.

SECTION. 1. The General Conference shall define the boundaries of the annual conferences.

SEC. 2. The General Conference shall, at every session, elect bishops from among the elders throughout the Church, who have stood six years in that capacity.

SEC. 3. The business of each annual conference shall be done strictly according to Discipline; and any annual conference acting contrary thereunto, shall, by impeachment, be tried by the General Conference.

SEC. 4. No rule or ordinance shall at any time be passed, to change or do away the Confession of Faith as it now stands, nor to destroy the itinerant plan.

SEC. 5. There shall no rule be adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's supper, or the washing of feet.

SEC. 6. There shall be no rule made that will deprive local preachers of their votes in the annual conferences to which they severally belong.

SEC. 7. There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way.

SEC. 8. The right of appeal shall be inviolate.

ARTICLE III.

The right, title, interest, and claim of all property, whether consisting in lots of ground, meeting-houses, leg-

acies, bequests or donations of any kind, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoof of the Church of the United Brethren in Christ, is hereby fully recognized and held to be the property of the Church aforesaid.

ARTICLE IV.

There shall be no alteration of the foregoing constitution, unless by request of two thirds of the whole society.

CHAPTER III.

THE MEMBERSHIP.

SECTION I.

Address by the First General Conference, convened near Mt. Pleasant, Pennsylvania, June 6, 1815.

God is a God of order, but where there is no order nor church discipline the spirit of love and charity will be lost.

Therefore, brethren, we beseech you to follow the example of our Lord, as it is written, "Be kindly affectioned one to another with brotherly love; in honor preferring one another. Let the mind be in you which was in Christ, who took upon him the form of a servant, humbled himself, and became obedient unto death, even the death of the cross," that by his grace we may submit ourselves one to another in the fear of God. He who will not submit is in want of humble love. Jesus said; "Whosoever will be chief among you, let him be your servant. By this shall

all men know that ye are my disciples, if ye have love one to another; and whoso loveth not his brother abideth in death." Let us walk in newness of life, that the prayer of our Lord may be answered in us; that we may be one in him, and that he may give us the glory which he gave to his disciples, that we may be one even as he and the Father are one. Therefore, beloved brethren, let us strive to be like-minded, having the same love, being of one accord, of one mind. Let no one speak or think evil of his brother, but pray God that he may grant us his Spirit and an earnest desire to lead a truly devoted life, to the honor and glory of his holy name. Amen.

SECTION II.

Reception of Members.

When at any meeting a person makes known a design to become a member of our society, then the preacher present shall ask such person the following questions:

1. Do you believe the Bible to be the word of God?
2. Have you experienced the pardon of your sins, and are you determined by the grace of God to save your soul?
3. Have you been baptized? If the answer is, I have not, then the preacher shall advise the person to attend to that duty as soon as practicable.
4. Are you willing to be governed by our Church discipline?
 1. If the person answer the above questions in the affirmative, and no lawful objections be made by any member on account of immoral conduct, then the preacher shall give his right hand to such person as a member of our society, and record the name on the church or class book; but so long as any person can not answer the above questions in the affirmative, such person shall not be considered in full membership, and shall have no vote in the society.

SECTION III.

Duties of Members.

[1] 3. All members of this society shall acknowledge and confess that they believe the Bible to be the word of God; that they will henceforth strive, with all their hearts, to seek their eternal welfare in Christ Jesus, and work out their salvation with fear and trembling, to the end that they may be enabled to *flee from the wrath to come*.

[2] 4. Every member shall endeavor to lead a good life; be diligent in prayer, particularly in private, and, for his own edification, attend, when practicable, all of our prayer and class meetings, and meetings for public worship.

[3] 5. Heads of families should never omit to pray with their families, mornings and evenings, and set them a good example in all the Christian virtues.

[4] 6. Every one should strive to walk as in the presence of God; also accustom himself to a close communion with God in all his employments, and never speak evil of his fellow-beings, but practice love toward friend and foe, do good to the poor, and endeavor to be a follower of Jesus Christ *indeed*.

[5] 7. Every one shall keep the Sabbath-day holy, as required in the word of God; neither buy nor sell, but spend the same in exercises of devotion, in reading and hearing the word of God, and with singing spiritual hymns to the honor and glory of God.

[6] 8. It is the duty of every member to lead a quiet, peaceable, and godly life among men, as it becomes a Christian to live in peace, and be subject to the higher or ruling powers, as the word of God requires.

[7] 9. It shall be the duty of all our members to encourage our Sabbath-schools by their presence when practicable, and always lend them their aid and influence.

[8] 10. It is the duty of all members of the Church to pay toward the support of the itinerant ministry, quarterly, or oftener if need be, in proportion to their ability, as

God has prospered them; for the Lord hath ordained that they who preach the gospel shall live by the gospel. I. Cor. ix. 14; I. Tim. v. 18.

[9] 11. Each member of our society should willingly and freely contribute quarterly, or oftener, if need be, as God has prospered him or her (I. Cor. xvi. 2), to the support of the helpless poor. [I. John iii. 17; Ps. xli. 1, 2.]

SECTION IV.

Union among Members and Christians in general.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and of the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we are divided, we shall injure ourselves, the work of God, and the souls of our people.

What can be done in order to a closer union with each other?

1. Let us be deeply convinced of the absolute necessity of it. 2. Pray earnestly for and speak truly and freely to each other. 3. When we meet, let us never part without prayer, when practicable. 4. Take great care not to despise each other's gifts. 5. Never speak lightly of each other. 6. Let us defend each other's character in everything, so far as is consistent with truth. 7. Labor in honor, each preferring another before himself. 8. We recommend a serious examination of the causes, evils, and cures of heart and church divisions.

SECTION V.

Administration of Discipline among Members in general.

[1. If I am conscious in my own heart of having wronged any one, though he know nothing of it, it is my duty before God to go to the injured one and make amend for the wrong to the extent of my ability. Matt. v. 23.]

2. If any person received under the watch-care of the Church shall cease to manifest a desire to seek the Lord, the

preacher in charge, by the consent of the class, can, at any time, after personal labor for their salvation by the preacher in charge and class-leader, if unsuccessful, publicly drop the name of such seekers.

[3. The rules in chapter iii. section 3,] are drawn up for the better regulation of our Church; and we believe they are founded in the word of God, and incumbent on all who are members of our Church to observe. Should any violate or habitually neglect these rules, they shall be, by their respective class-leaders, admonished to reformation; and should they not reform, they shall be suspended or expelled, as the case may require.

[4.] *Ques.* What shall be done when members trespass against each other?

Ans. "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

[5.] *Ques.* What shall be done in case of members accused of trespass or immoral conduct?

Ans. The class shall appoint one or more to visit the accused brother or sister, and, if possible, reclaim him or her; but if unsuccessful, he or she shall be tried by the class to which they belong, or a select number thereof, chosen by the parties concerned, with the preacher in charge of the circuit or station, who shall be chairman; and if found guilty, the accused shall be expelled, unless satisfaction be given by an expression of repentance or otherwise. If the accused refuse to choose his committee-man, when properly notified, the quarterly conference shall choose a second person, and these two a third, which committee shall try the case and decide. Yet cases may happen where it would be expedient to choose a committee from any other class or classes than the one to which the parties belong; also, an elder may be chosen as chairman, should the preacher in charge deem it best to do so. But should any member be dissatisfied with the decision, an appeal may be had to the quarterly conference, by giving notice thereof

to the preacher in charge. In such case, however, the same persons shall not sit in judgment on the same case.

[6.] *Ques.* What shall be done in cases of neglect of duty of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the Church?

Ans. First, let private reproof be given by the preacher or leader; and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On a second offense, the preacher or leader shall take with him one or two faithful members. On a third offense, let the case be brought before the Church or class, or a select committee; and if there be no satisfactory humiliation, the offender shall be expelled.

In case of trial under this clause, the leader shall act in behalf of the Church; or if the leader be the offender, the steward shall act as prosecutor.

[7.] *Ques.* What shall be done in case of disputes between the members or preachers?

Ans. The preacher to whom it shall be known shall inquire into the circumstances of the case, and if necessary, shall recommend to the contending parties a reference, consisting of one arbiter, chosen by the plaintiff, and another by the defendant, and a third by these two; then these three are to decide.

But, if either be dissatisfied with the decision, such may have a right to an appeal to the next quarterly conference for a second arbitration, where each party shall choose two arbiters, and the four shall choose a fifth, a decision of the majority of whom shall be final. Any person refusing to abide by this decision, and every member refusing, in case of debt or dispute, to refer the matter to arbitration when recommended to him by a preacher or leader, or who shall enter into a lawsuit with another member before these measures are taken, shall be expelled without further process, and his or her name be erased from the Church Record by the preacher in charge, or class-leader, except when the case is of such a nature as to require and justify a process at law, as executors or administrators, or when a member is in danger of suffering an unexpected loss of property

CHAPTER IV.

ASSEMBLIES.

SECTION I.*The Weekly Meeting.*

[This embraces the church proper, and is called in the Discipline "classes."]

1. A class [church] shall consist of three or more members, who shall annually elect one member from their own or some other class, who shall be called their LEADER, and shall be elected before the ensuing annual conference. [His duties are as follows:]

[1.] He shall extend the freedom of our prayer and class meetings to all sincere and well-disposed persons who may desire to attend them.

[2.] It shall be his duty to meet his class, in class or prayer meeting, at least once a week, to speak to them concerning the spiritual welfare of their souls, and exhort them to unity and love.

[3.] It shall be his duty to lead a pious life and set a godly example before his class [and all men]; carefully study the Holy Scriptures, fully qualifying himself for the faithful performance of his duties as leader and counselor of his class.

[4.] When any of his members are sick or delinquent in the performance of any of their duties as Christians he shall visit them, pray, or otherwise labor with them, as circumstances may require.

[5.] Every class-leader shall keep a record of the proceedings of church trials, deaths, expulsions, and removals, in a book provided for that purpose; and it shall be his duty, in case of an appeal, to send his record to the quarterly conference.

[6.] Any class-leader failing to discharge these duties may, on complaint, be removed by the quarterly conference.

The Steward. [1] 2. Every class shall annually elect (or, if the class prefer it, the preacher may appoint,) one who shall be called class-steward.

Ques. What are the duties of a steward?

Ans. [2] 1. He shall collect quarterly contributions, or oftener than quarterly, if needed, for the support of the traveling preachers. He shall keep an accurate account of the amount paid by each member of the class, in a book provided for that purpose, and report the same to each quarterly conference or official meeting. [3] 2. It shall also be his duty to provide the elements for sacrament. [4] 3. For the faithful discharge of his duties as steward of his class, he shall be accountable to the quarterly conference, which shall have power to dismiss him for official delinquency.

[4. To report to the leader the names of all members who neglect or refuse to pay their quarterage. 5. To assist, when called upon, in lifting public collections.]

[3] 2. Classes shall be divided by a committee, consisting of the preacher in charge, and one or more brethren, elected by the Church or class at any place where it may be deemed necessary. 3. In case it becomes impracticable to keep up an organization by the election of class officers, the members at such place shall be required to join the nearest class within six months; and any one failing to do so may be dropped.

[4.] All exhorters and quarterly-conference preachers are required to join some convenient class; and, upon neglect or refusal to do so, shall lose their official relation. [5. It is desirable that all elders and licentiate preachers in annual conference have their names attached to some class or church.]

Certificates. [6.] When members of our society move from one field of labor to another, they shall obtain a certificate, by the vote of a majority of the class to which they belong, signed by a preacher or leader, except where they are not in reach of a class, in which case any of our preachers may give a certificate to such persons, if they are known to be in good standing.

Form of Certificate.

This is to certify that A. B. is a member of good standing in the Church of the United Brethren in Christ, at ———, and is hereby recommended to the confidence and fellowship of Christians everywhere.

(Dates, etc.)

SECTION II.

The Monthly or Official Meeting.

Ques. 1. Who are the members of the official meeting?

Ans. 1. All the properly recognized members of the quarterly conference. 2. The preacher in charge shall be the president of the meeting; and in his absence one of the members shall be elected president *pro tem*.

Ques. 2. What is the business of the official meeting?

Ans. 1. The president shall call the meeting to order, and begin and conclude with prayer. 2. To elect a secretary, who shall make a record of all the proceedings of the meeting. 3. To elect a treasurer, whose duty it shall be to receive all moneys from stewards that have been collected, and receipt therefor; and said treasurer shall pay out all moneys in his hands as the official meeting may direct. 4. To receive a statement from each class-leader in reference to the prosperity of religion in his class. 5. This body shall meet once a month, and may meet oftener if circumstances require. 6. It shall be the duty of the official meeting to receive all reports of subscriptions, and moneys collected and disbursed for the interest of the station; and all persons intrusted with subscriptions or moneys shall report the same to the meeting as soon as possible. 7. It shall be the duty of the official meeting to submit its doings to the quarterly conference for examination and approval.

SECTION III.

The Quarterly Conference.

It shall be the duty of the quarterly conference to open and close with prayer.

Ques. 1. Who are the members of the quarterly conference?

Ans. The presiding elder of the district, the preacher in charge, and all the properly recognized preachers, exhorters, leaders, stewards, and trustees of meeting and parsonage houses, and superintendents of Sabbath-schools (when said trustees and superintendents are members of the Church of the United Brethren in Christ), who reside within the bounds of the circuit, station, or mission.

Ques. 2. What is the business of the quarterly conference?

Ans. 1. In the absence of the presiding elder, the quarterly conference shall elect a chairman *pro tem.*, whose official acts shall be valid. 2. To elect a secretary, whose duty it shall be to keep a correct record of all their proceedings in a book provided for that purpose, in which the names of all the members composing the said conference shall be entered. 3. To make inquiry into the moral deportment and official character of all its members. 4. To receive and try all appeals, references, and complaints that may come regularly before it; but no member of quarterly conference can be suspended or expelled prior to a committee trial. When a quarterly-conference preacher or exhorter is accused of any misdemeanor, he shall be tried by a committee of three, of which the accused shall choose one and the quarterly conference a second, and these two a third, to try the case; and if the accused is found guilty he shall be silenced; provided, however, either party shall have the right of appeal to the next quarterly conference for a new trial. 5. To grant license to exhort or preach to such as may have been recommended by at least two thirds of the class (in each case a recommendation must be obtained) of which they may be members; provided, however, that none shall receive license who can not give

satisfactory evidence of their call, experience, soundness in doctrine, and attachment to our Church and government. 6. To make settlement with the stewards and traveling preachers. 7. To enforce discipline in all the classes under its jurisdiction; but in no case to disorganize a class unless the preliminary steps have been taken as required in Section VI. of Discipline. 8. To renew the license of exhorters and quarterly-conference licensed preachers, annually, if they be found worthy, and to arrange a plan for the local preachers to preach regularly at stated places, as the quarterly conference may direct. 9. After such licentiate preachers have stood in that capacity one or more years, the quarterly conference may recommend them to the annual conference. 10. All preachers recommended to the annual conference, and not received, may sustain their former relation. 11. The quarterly conference, at its last session in each year, shall appoint an estimating committee for the ensuing year; which committee shall meet at the time and place specified by the preacher appointed to the charge for the ensuing year, and make out an estimate of the regular expenses of the circuit, station, or mission, and apportion the same among the different appointments according to their several abilities. Each class, after receiving its apportionment, shall as soon as convenient, on the call of the leader or steward, hold a meeting and appoint a committee whose duty it shall be to make a dividend of the apportionment to each member thereof according to his or her ability, to be paid quarterly or monthly; provided, however, that it shall be the privilege of any class to collect the amount apportioned to it by subscription or otherwise.

Ques. 3. How are preachers from other societies received?

Ans. If they come to us with certificates of good standing in the society in which they have had membership, and give satisfaction to the quarterly conference on examination on the doctrine, discipline, government, and usages of our Church, then the quarterly conference may license them, with the understanding that the quarterly-conference relation continue for at least one year, (provided, that an

elder coming to us shall be allowed to perform the functions of an elder during his probation,) after which, if their conduct and doctrine be in accordance with the gospel of Christ, they may be received into the annual conference as preachers, or elders, as the case may be.

Ques. [4] 5. Where shall our next quarterly conference be held?

Ques. [5] 6. Is there anything more to be done?

SECTION IV.

The Annual Conference.

Ques. 1. Who are the members of this conference?

Ans. All the elders and licentiate preachers who have been duly received by the conference.

Ques. 2. In what manner are the transactions of a conference to be conducted?

Ans. 1. A portion of Scripture shall be read; also, singing and prayer each day, at the opening and the closing of conference. 2. The conference shall elect two secretaries, one German and one English, wherever it may be necessary, one of whom shall immediately on the adjournment of the annual conference transmit to the publishing agent at Dayton, Ohio, a true transcript of the footings of the conference chart. If no bishop should be present, it shall be the duty of the annual conference to elect a bishop *pro tem.*, whose official acts shall be valid. 3. The preachers shall be examined respecting their deportment toward their fellow-beings, whether their conduct in life be blameless and whether they employ as much time as practicable to promote the kingdom of God, (according to Titus, 1st chap., 7th to 9th verse, and 2d Tim., 2d chap., 15th verse,) and if found delinquent, shall be admonished or advised as the case may require. But should all admonition or advice fail, then the name of the delinquent person shall be erased from the minutes of the conference. 4. Should any member of the annual conference absent himself from the session of conference three years in suc-

cession, without giving a satisfactory reason for so doing, his name may be erased from the minutes of the conference. 5. No preacher shall be permitted to elctioneer favorably to his own election to any office or delegation in the Church; and should any one be found doing so, he shall be accountable to the next annual conference of which he is a member, to be dealt with according to the judgment of said conference.

The following questions shall also be asked: 1. Have any of the preachers died during the last year? 2. Who are candidates for the ministry? 3. Are any to be ordained to the office of elder? 4. What has been collected for contingent expenses and the salary of traveling preachers? 5. What has been done for missions? 6. What has been done for Sabbath-schools? 7. Has reckoning been made with the traveling preachers? 8. Who are the presiding elders? 9. Where are the preachers stationed this year? 10. Where shall our next conference be held? 11. Is there anything else to be done? 12. Is all that has been done entered upon the record?

SECTION V.

General Conference.

Ques. 1. Who are the members of the General Conference? (*See constitution.*)

Ques. 2. What shall be the number of delegates to the General Conference?

Ans. Three from each annual-conference district.

Ques. 3. How are they to be elected?

Ans. 1. It shall be the duty of each annual conference to appoint a committee of three to receive and count the votes, and immediately apprise those who may have been elected; also to furnish each preacher in charge with a list of the names of all the elders eligible. 2. The preacher in charge shall furnish each class-leader or steward in his charge with a copy of the above named list, at least ten months before

the sitting of General Conference, and the election shall be held invariably within the month of November, next preceding the sitting of the said conference. 3. It shall be the duty of each class-leader or steward to appoint a meeting of the members of his class, for the purpose of electing, by ballot or otherwise, their delegates to represent them in General Conference. Should any be incapacitated, by affliction or age, to attend such meetings, they may send their ballots, containing the names of the candidates of their choice, and their own names signed on the back of their ballots. 4. It shall be the duty of each class-leader or steward to sign, inclose, and seal each bill of election, and keep a correct copy of the same, stating what class and circuit, and immediately transmit it (prepaid) to the committee appointed by the annual conference. 5. Said committee shall make out a list of all the persons voted for, and of the number of votes for each. And should any two or more of the candidates have an equal number of votes, the committee shall determine, by lot, which of them is elected. They shall also forward, by the first of February, the names of those elected to the Conference Printing Establishment for publication; and if one or more of those elected should be prevented, by death, sickness, or otherwise, from attending, it shall be the duty of the tellers to notify the next highest on the bill to take his place; and so descend, if need be, to the last candidate. All bills of election received by the tellers after the first of February shall not be counted.

Ques. 4. How shall the expenses of the delegates to the General Conference be defrayed?

Ans. The annual conference next preceding the election of delegates to the General Conference shall ascertain the amount of money that will be necessary to defray the expenses of its delegates to General Conference, and apportion the same among its different fields of labor; and the preacher in charge shall collect and forward such amount to the presiding elder of his district, who shall transmit such amount to the tellers by the first of February preceding the General Conference. Should any preacher neglect his duty, he shall be accountable therefor to the next annual conference.

It shall be the duty of the General Conference to examine the administration of each annual conference, whether it has strictly observed the rules and preserved the *moral* and *doctrinal* principles of the Discipline in all its transactions.

In the election of all officers of the General Conference, a majority of all the votes shall be necessary to a choice.

CHAPTER V.

THE MINISTRY.

SECTION I.

Exhorters and Preachers in Quarterly Conference.—Their Reception and Duties.

Ques. How are exhorters received?

Ans. Any person wishing to obtain license to exhort or preach must obtain from the class of which he is a member, by a vote of two thirds of the members, a recommendation in writing, signed by the leader, or preacher in charge, to the quarterly conference of the circuit, station, or mission to which he belongs.

Ques. What are the duties of exhorters?

Ans. To make appointments wherever acceptable to the people; read portions of sacred Scripture, exhorting therefrom; exhorting saints, that they with purpose of heart should cleave to the Lord, and sinners to flee from the wrath to come; and this they shall do as often as practicable.

Ques. What are the duties of preachers?

Ans. To preach Christ crucified, form classes, and report the same to the annual conferences; converse with

the members on the spiritual condition of their souls; administer relief; strengthen and direct those that are afflicted and labor under temptations; animate the indolent; endeavor as much as possible to edify and instruct all in faith, in grace, and in the knowledge of Jesus Christ; visit the sick on all occasions; strive to enforce and confirm the doctrine they deliver by a well-ordered and exemplary life.

Ques. What are the directions given to our preachers?

Ans. 1. Be diligent. Never trifle away your time. Always be serious. Let your motto be, "HOLINESS UNTO THE LORD!" Avoid all lightness and jesting; converse sparingly; conduct yourself prudently with women; and demean yourself in all respects as a true Christian. Be at all times averse to crediting evil reports; believe evil of no one without good evidence. Put the best construction on everything. 2. Speak evil of no one. Whatever may be your thoughts, keep them within your own breast until you can tell the person concerned what you think wrong in his conduct. 3. Let your business be to save as many souls as possible. To this employment give yourself up wholly. Visit those who need it; and act in all things, not according to your own wills, but as sons in the gospel; for as such it becomes your duty to employ your time in the manner prescribed, in preaching, and visiting from house to house; in instruction and prayer, and in meditating on the word of God. With these be occupied until our Lord cometh.

No preacher shall arbitrarily form a mission or circuit within the embrace of any circuit or presiding elder's district; and any preacher violating the provisions of this clause shall be amenable to his quarterly or annual conference.

SECTION II.

Licentiate Preachers in Annual Conference—Their Reception and Duties.

Ques. How are preachers received?

Ans. Every person proposed as a preacher shall be examined by the annual conference or a select committee

thereof; and the following questions shall be asked him:

1. Have you known God in Christ Jesus to be a sin-pardoning God? 2. Have you now peace with God; and is the love of God shed abroad in your heart by the Holy Spirit? 3. Do you believe the Bible to be the word of God, and that therein is contained the only true way to our salvation? 4. What foundation have you for such belief? 5. Do you follow after holiness? 6. What is your motive for desiring permission to preach the gospel? 7. Do you believe that man, apart from the grace of our Lord Jesus Christ, is fallen from original righteousness, and is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually; and that except a man be born again he can not see the kingdom of God? 8. What is your knowledge of redemption, of faith, of repentance, justification, and sanctification? 9. Does your own salvation, and the salvation of your fellow-mortals, lie nearer to your heart than all other things in the world? 10. Will you subject yourself to the counsel of your brethren? 11. Are you satisfied with our Church government? 12. Are you willing, as much as is in your power, to assist in upholding the itinerant plan?

None can be admitted without having a recommendation from the quarterly conference, and then only to be received on probation; but if conference should, on examination, find that his abilities are insufficient to preach the gospel, it may refer him back to the quarterly conference for further instruction.

When a preacher or elder has been expelled from one annual conference, he shall not be received into another without the consent of the conference from which he has been expelled.

A preacher removing from one conference to another shall, when he applies to another for admission, produce a transfer from the conference to which he formerly belonged, signed by the presiding officer, or published in the minutes of the conference from which he has been transferred.

A preacher or elder who receives a transfer is required to present said transfer to another conference, or return it to the conference by which it was issued, within eighteen

months after its date. Otherwise the transfer shall be null and void, and the name of the preacher shall be published as no longer connected with the Church as a minister.

Provided, preachers taking transfers to the Pacific coast shall be allowed two years in which to present their transfers.

A preacher or elder receiving a transfer shall be a member of the quarterly conference in whose bounds he may reside, and also be accountable for his moral and official conduct to the annual conference granting said transfer until his transfer be received by the conference to which he has been transferred.

Form of Transfer.—This is to certify that —— is a regular —— or —— in the Church of the United Brethren in Christ, of —— annual conference, and is hereby transferred to —— annual conference of said Church.

SECTION III.

Course of Reading and Study—English and German,

For licentiate preachers, upon which they are to be examined by the annual conference to which they belong. They shall be examined, also, each year of their probation, on the doctrine and government of the Church, as taught in our book of discipline. It is presumed that a fair knowledge of the ordinary branches of an English or German education has been acquired before entering upon this course. If the licentiate does not possess such knowledge, he shall be examined, in each year, on grammar and geography.

First Year—Bible Doctrine.—Human Depravity; The Atonement; Redemption; Repentance; Justification by Faith; Regeneration; Adoption; Witness of the Spirit; Christian Perfection; Possibility of final Apostasy.

Books Required.—Bible; Watson's Institutes; Shedd's Homiletics to Lecture XVI.; Ripley's Sacred Rhetoric;

Fletcher's Appeal; History of the United Brethren in Christ; an essay or written sermon.

Books Recommended.—Bridges' Christian Ministry; Upham's Life of Faith; Philosophy of the Plan of Salvation; Whateley's Rhetoric; Shedd's Christian Doctrine.

Second Year—Bible Doctrine.—Existence and Attributes of God; Trinity; Divinity and Humanity of Christ; Personality and Deity of the Holy Ghost; Immortality of the Soul; Resurrection of the Body; Future General Judgment; Eternal Rewards and Punishments.

Books Required.—Bible; Watson's Institutes, continued; Shedd's Homiletics from Lecture XVI. to the end; Kurtz' Church History, Vol. I.; Mosheim's Church History, to the Reformation; Alexander's Evidences of Christianity; Wayland's Moral Science; written sermon.

Books Recommended.—Upham's Interior Life; Neander's Planting and Training of the Christian Church (Robinson's translation); Jahn's Archæology; Haven's Mental Philosophy; Weber's Universal History; Shedd's Homiletics.

Third Year—Bible Institutions.—The Christian Sabbath; the Lord's Supper; Christian Baptism. [Civil Government; the Christian Church; Marriage.]

Books Required.—Bible; Ralston's Elements of Divinity; Kurtz's Church History, Vol. II.; Mosheim's Church History, from the Reformation to the close; Coleman's Geographical History of the Bible; Butler's Analogy; McClelland's Canon and Interpretation of Scripture; Whately's Logic; written sermon.

Books Recommended.—Vinet's Homiletics; D'Aubigne's History of the Reformation; Josephus' Antiquities of the Jews; Hackett's Illustrations of Scripture; Upham's Divine Union; Gilfillan on the Sabbath.

Any licentiate who fails to read the books required, and to submit to the examination, shall, at the close of the third year of his probation at farthest, be erased from the annual-conference record, unless a reasonable excuse can be given for such failure.

No candidate for the ministry shall receive ordination until he has completed his course of study, except in extraordinary cases, such as missionaries, and persons who have otherwise received a fair theological training.

German Course of Reading.—First Year.—Bible; Discipline; History of the United Brethren Church; Clark's Handbook; Fletcher's Appeal; Nelson on Infidelity; Herr on Justification; Heyse's German Grammar; written sermon.

Second Year.—Bible; Church History; Discipline, and Grammar continued; Buck's Theological Dictionary; D'Aubigne's Reformation; Zellers on the Soul; Philosophy of the Plan of Salvation; essay.

Third Year.—Bible, Discipline, and Grammar continued; Lisco's Apostolic Creed; Preface to Nast's Commentary; Nast on the God-Man Christ; Arnold on the First Love.

SECTION IV.

Elders.—Their Election and Duties.

Ques. How is an elder constituted?

Ans. After a probation of three years, a preacher may be presented to the annual conference for consideration; whereupon the bishop shall propose to conference the following questions:

Ques. 1. Is he blameless touching the marriage state? 2. Is his deportment in the social circle marked with watchful sobriety? 3. Is he hospitable toward the afflicted and needy? 4. Is he faithful in the public ministration of God's word, and diligent in reading and study? 5. Is his household subject to rules of piety?

Should the above questions be answered in the affirmative, a committee of three or five elders shall be appointed, before whom the candidate shall appear, and answer to the following questions, namely:

Ques. 1. Upon what foundation do you believe the Bible to be the word of God? 2. How do you prove the

fall of man by transgression? 3. How do you prove the redemption of man by Jesus Christ? 4. Do you believe in the godhead of Jesus Christ? 5. What foundation have you for such a belief? 6. Do you believe in the Holy Ghost as presented in our confession of faith? 7. Upon what evidence do you believe this? 8. Do you believe in future, everlasting punishment?

It shall be the privilege of the committee, in the close, to propose any question touching the answers given, where-in their understanding may not have been distinct. It shall also be their duty to make out, sign, and deliver to conference a report of each case which may have been before them. Whereupon, by a majority of the votes of the elders of conference, said candidates may be elected to ordination. All ordained elders of other denominations, who may join our Church as such, must pass the above examination; but they may be exempt from the laying on of hands. Yet, circumstances demanding it, a licentiate may be presented to conference for ordination at any time prior to a probation of three years, provided two thirds of the elders present vote for the same.

Ordination of Elders.—I. On the day appointed there shall be a suitable sermon delivered.

II. After their names have been read aloud, the bishop or elder shall read the following articles to all who may be chosen for ordination: “An elder must be blameless as the steward of God, not self-willed, not soon angry, not given to wine; no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men; sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers. Titus i. 7-9.

Ques. Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry, to serve God in the church of Christ to the honor and glory of his holy name? If so, answer, I trust I am.

Ques. Do you believe the Holy Scriptures, Old and New Testament? If so, answer, I do believe them.

Ques. Will you apply due diligence to frame and fashion

your life according to the doctrines of Christ, and to make yourself, as much as in you lieth, a wholesome example of the flock of Christ? If so, answer, I will, the Lord being my helper.

Ques. Will you obey them to whom the charge and government over you is committed, and follow their godly admonitions with a willing and ready mind? If so, answer, I will endeavor, through the grace of God, to do so.

Then prayer is to be offered. After prayer, the bishop and elders shall lay their hands upon the head of every one of them, and say: Take thou authority to execute the office of an elder in the church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Hereupon the bishop or elder shall deliver to every one of them the Holy Bible, saying:) Take thou authority to preach the word of God, and administer the ordinances in the church of Christ.

(Then the bishop or elder shall pray. And after prayer he shall read from Luke xii. 35-38): "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." (After this the following benediction is to be pronounced:) *The peace of God keep your hearts and minds in the knowledge of Jesus Christ our Lord. Amen.*

Elders' Duties.—It is the duty of an elder to preach as often as he can; to baptize, to administer the Lord's Supper, solemnize marriages, to perform all parts of divine service, to be an example to the flock of Christ by imitating his moral example; and in a very special manner it shall be the duty of an elder to cherish and encourage young ministers, and always to be looking for those whom God has called to preach, and advise them to take up the cross, and begin the work without delay, that the labor of this gospel harvest may be faithfully performed.

SECTION V.

Presiding Elders.

Ques. 1. How shall the presiding elders be elected?

Ans. The annual conference shall elect them by ballot. A majority of the whole number of votes shall be necessary to a choice.

Ques. 2. What shall be done for the support of the presiding elders?

Ans. It shall be the duty of each annual conference to make such regulations for the support of the presiding elders as they in their wisdom may think best calculated to accomplish the desired end.

Ques. 3. How shall they be stationed?

Ans. By the bishop and two elders from each presiding-elder district.

Ques. 4. What are the duties of a presiding elder?

Ans. 1. To travel through the district appointed him, and to preach as often as is practicable. 2. He shall appoint the quarterly and camp meetings, and attend them. He shall hold quarterly conferences, and administer the ordinances of God's house. He shall inquire whether the preachers do their duty, and exhort them to maintain discipline and order, love and seriousness in the society. 3. It shall be his duty to make strict inquiry if each itinerant minister has received the amount of salary due him, and in case of a deficiency to make an earnest effort to secure the balance due him. 4. He may also, in conjunction with two elders, preachers, exhorters, or leaders, (one from each circuit,) change the preachers in his district. Each presiding elder shall give a report in writing, of his district, annually, to the annual conference. 5. Should any district happen to be without a presiding elder, information shall be immediately given to a bishop, who shall appoint an elder to preside in said district until the ensuing annual conference. [6.] It shall be the duty of our presiding elders, as soon as convenient, to appoint, or see that three or five suitable persons are appointed, with the consent of the quarterly conference, to take up subscriptions to build

or purchase parsonage-houses for their respective stations or circuits, the same to be deeded to those three or five trustees, and their successors in office, for the use of the Church of the United Brethren in Christ. We recommend that all our parsonage-houses be plain, and located in some central place.

SECTION VI.

Superintendents.—Their Election and Duties.

Ques. How are the bishops to be elected?

Ans. The General Conference shall elect them, for the term of four years, by a majority of the whole number of votes, to be, at the option of conference, re-elected. The bishops must be capable of attending the conferences appointed them, otherwise they can not be elected.

Ques. How shall the bishops' fields of labor be assigned them?

Ans. By the General Conference; and in the fields thus assigned them they shall devote their whole time; but no bishop shall be stationed more than four consecutive years on the same district.

Provided, however, that they shall have the privilege of making such temporary interchanges as they may deem proper.

Ques. How shall their support be secured?

Ans. 1. Each annual conference shall apportion its respective part of the salary of its bishop, annually, to the several fields of labor in its bounds, according to the ability thereof. 2. The bishops shall publish annually, in the columns of the *Religious Telescope*, reports of their respective districts, and also the amount of salary received from the several annual conferences in their charge.

Ques. What are the duties of bishops?

Ans. 1. To preside over the annual and general conferences. 2. In conjunction with the presiding elders of the past and present year, together with an equal number of local elders or preachers, they may fix the appointments of the traveling preachers for the several circuits, stations, and

missions: *Provided*, that they do not allow any itinerant preacher to remain on the same station or circuit more than three consecutive years, unless particular circumstances require it, and then only with consent of the conference. 3. The bishop, in conjunction with two elders, elected by ballot, from each presiding-elder district, shall appoint the presiding elders to their respective districts. 4. It shall be their duty to perform the rite of ordination at the annual conferences, and at such other times and places as circumstances may require it, and then only upon such persons as have passed the usual examination required of candidates for ordination, by a committee of three elders chosen for that purpose by one of the bishops. 5. The bishops shall hold annual meetings, at which they shall determine the time of holding the annual conferences, decide questions of discipline, adopt measures to secure uniformity in their administration, and, when circumstances demand it, appoint fast and thanksgiving seasons, and counsel upon the general interests of the Church. 6. In conjunction with the Board of Missions, the bishops shall have power to organize mission-conferences. 7. The bishops shall devote as much of their time as possible, consistent with their other duties, to visiting our missions, and exploring new fields. 8. When a bishop fails to perform his duty, unless through unavoidable circumstances, he can not be suffered to retain his office. 9. If our Church should at any time be destitute of a bishop, a bishop *pro tem.* shall be elected from among the elders at each annual conference. Each bishop *pro tem.* shall attend the next succeeding conference, in conjunction with the bishop *pro tem.* there elected, that a regular correspondence be maintained until the ensuing General Conference. 10. It shall be the duty of the bishops to see that a suitable sermon be delivered to the preachers present at each annual conference.

SECTION VII.

Immoral Conduct of Preachers.

Ques. What shall be done when a preacher, elder, or bishop is reported guilty of immorality?

Ans. The preacher to whom it is known shall take with him another preacher, exhorter, or leader, and examine into the charge; but as the apostle saith (I. Tim. v. 19), "Against an elder receive not an accusation, but before two or three witnesses." If it should appear that said reports are well founded they shall be required to prefer charges against the accused. If no one be found willing to prosecute the case, then the next quarterly conference shall appoint a prosecutor, whose duty it shall be to notify the accused, in writing, of all the charges preferred against him. He shall also notify him to choose an elder as his committee-man; the prosecutor choosing an elder also as committee-man in behalf of the Church; and they two a third elder or preacher, before whom the case shall be tried. The prosecutor shall also notify the presiding elder of the district within whose bounds said cause of accusation occurred; and it shall be the duty of the presiding elder to appoint the time and place of trial, giving not less than twenty nor more than forty days' notice to the parties concerned of said trial, and who shall also act as chairman on the case. Should the committee be satisfied that the accusation is sustained they shall require him to hold his peace until the annual conference, where he shall be accountable; and it shall be the duty of the committee to transmit in writing the entire proceedings of said trial to the annual conference, where the accused shall have a hearing before the conference or a select committee thereof; and if the findings are sustained he shall be suspended, expelled, or retained, as the conference may determine. But should the accused, after having been duly notified, refuse to comply in choosing his committee-man, then the presiding elder shall suspend him until the annual conference, where, if he shall refuse to appear, he shall be dealt with according to the judgment of the conference; provided, however, if he be an elder, elders only shall vote in the case. If the accused be a presiding elder or a bishop, the presiding elder or bishop, as the case may be, next adjoining, shall act as chairman on the trial.

The foregoing relates only to annual-conference members.

SECTION VIII.

Preachers' Salaries.

1. The annual allowance of a traveling preacher shall be such sum as may be agreed upon between such preacher and the quarterly conference of the field of labor to which he is sent. If he be a missionary employed by the Board of Missions, the Board shall grant such allowance as in its judgment it shall see proper. 3. It shall be the duty of a circuit or station, when a preacher is sent to it by annual conference, to move said preacher on such circuit or station at its own expense.

Ques. What shall be done for the needy, superannuated, or worn-out traveling preachers, and their widows and orphans?

Ans. The annual conferences to which they respectively belong shall make provision for them.

SECTION IX.

Visiting from House to House and Enforcing Practical Religion.

Ques. How can we further assist those under our care?

Ans. By instructing them at their own houses, which is necessary to promote confidence and communion with God among us, to wean us from the love of the world, and to inure us to a life of heavenly-mindedness; also, to encourage us to strive after and practice brotherly love, that no evil thinking or judging of one another be found among us; and lastly, that we may learn to do as we would wish to be done by. 2. Every preacher should make it his duty to instruct the people on every occasion, both public and private, and exhort them to be diligent in all good works and doctrine. Until this be done, and that in sincerity, we shall, upon the whole, be of but little use, and our good shall be evil spoken of; therefore, wherever we may be, we should guard against useless and idle conversation.

Undoubtedly this private application of visiting from house to house, and exhorting the people, is found or implied in these solemn words of the apostle: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. iv. 1, 2.

CHAPTER VI.

CHURCH ORGANIZATIONS.

SECTION I.

For Church and Parsonage Houses.

Ques. Is anything advisable in regard to the building of meeting-houses?

Ans. Let all our meeting-houses be built plain and neat, with free seats, and not more expensive than necessary.

Ques. To whom are our meeting-houses, and the premises belonging to them, to be deeded?

Ans. To a board of trustees, who shall in all cases have warranty deeds legally executed and made to them and their successors in office, in trust for the Church of the United Brethren in Christ, who shall have the same recorded in the county records where the property is situated.

Ques. How is the board of trustees to be constituted?

Ans. Whenever it is contemplated by a society to purchase or build a meeting-house, it shall be the duty of a leader or steward of such society to make it known to the quarterly conference of the circuit or station to which he

belongs, whose duty it shall be to appoint a judicious board of trustees, where the law of the state does not otherwise provide, of not less than three in number, or as the law of the state in which said house is to be built may direct; provided, however, that at least a majority of such board of trustees shall be members of our Church. The trustees shall hold their office during the pleasure of the quarterly conference.

Ques. How are the trustees to proceed in building a house?

Ans. No society shall commence the building of any meeting-house without first getting an act of incorporation, where the law of the state requires it. They shall form an estimate of the amount necessary to procure a lot, to build, and to make such other improvements as may be conceived necessary. And they shall at no time proceed with the building of a house of worship beyond the means, either in hand, or sufficiently secured, so as to avoid involving our houses of worship in any way in debt. The trustees shall hold annual meetings, or oftener if need be, and shall elect from their number the following officers, namely, a president, secretary, and treasurer. The meetings of the board shall be subject to the call of the president. It shall be the duty of the secretary to keep a correct record of all the business transactions of the board, in a book provided for that purpose, which shall at all times be open for inspection by the quarterly conference of the charge having the care of the property. The treasurer shall receive all funds for meeting-house, cemetery, and parsonage purposes, and pay out the same under the direction of the board, and report to the board the financial condition at their several meetings.

Ques. What shall be done when a vacancy or vacancies occur in the board of trustees?

Ans. It shall be the duty of the quarterly conference to appoint a suitable person or persons to fill such vacancies.

Ques. What shall be done when any of our houses are vacant?

Ans. It shall be the duty of the quarterly conference of the nearest circuit or station to appoint not less than three

suitable persons for trustees, who shall have the power, when authorized by two thirds of the members of that conference, to lease, rent, or sell such meeting-house, and the appurtenances belonging to it; and to appropriate the money arising from such lease, rent, or sale, by the direction of said conference, toward the erection of new meeting-houses, or the liquidation of debts on old ones. If the vacated house be a parsonage, the proceeds shall be disposed of in like manner; but in every case the proceeds arising from the lease, rent, or sale of parsonage property shall be kept sacred for parsonage purposes. When a lot is deeded to an English United Brethren society, or to a German United Brethren society, and one or the other party cease to exist in an organized form by deaths, removals, expulsions, or otherwise, the remaining organized class shall have full right to make such improvements or repairs on said lot, as may be needed for worship, and a peaceable possession.

The above rules to be observed in purchasing or building parsonage-houses.

SECTION II.

The Sabbath-school.—Constitution and By-Laws.

ARTICLE I.

This shall be called the Sabbath-school Association of the Church of the United Brethren in Christ.

ARTICLE II.

The object of this association shall be to promote the cause of Sabbath-schools in connection with our Church, and elsewhere, and thus, by our united efforts, to promote the glory of God and the happiness and final salvation of mankind.

ARTICLE III.

SEC. I. The officers of the association shall consist of a president, treasurer, and secretary, and an executive com-

mittee of three, who shall be elected every four years by the General Conference.

SEC. 2. The president shall have the general operations of the association under his care. He shall call meetings of the executive committee, when necessary, preside at such meetings, and present to them the wants of the association; and he shall sign all orders drawn on the treasurer for the use of the association as appropriated by the committee.

SEC. 3. The treasurer shall take charge of and hold in trust all the funds and papers of value belonging to the association, subject to the direction of the executive committee, and the orders of the president.

SEC. 4. The secretary shall keep a record of all the business transactions of the association, and conduct its correspondence; and at the request of the executive committee he shall devote his whole time to the interests of the association.

SEC. 5. The executive committee shall hold annual meetings, or any time at the call of the president, to provide ways and means to carry into successful operation the plan and purposes of this association, and appropriate money to defray all necessary expenses, and they shall fill all vacancies occurring in the offices of the association.

ARTICLE IV.

SEC. 1. The funds coming into the treasury shall be used as follows:

1. To assist in organizing and sustaining Sabbath-schools in such localities and manner as the executive committee may think advisable.
2. To aid the publishing house in the publication of books for the use of Sabbath-schools.
3. To conduct the business of the association.

SEC. 2. When such aid is needed those making the application shall organize a United Brethren Sabbath-school by electing officers and adopting the regulations of this association, and make known the fact of such action to the secretary, as well as the kind and amount of help needed, and upon a favorable consideration of the application,

such supplies as may be considered necessary and advisable shall be furnished; such donation shall, however, not be continued when no church organization can be effected in a reasonable time.

ARTICLE V.

Each conference shall at some suitable time during its annual sessions hold a Sabbath-school anniversary meeting, for the purpose of advancing the objects and interests of the association.

ARTICLE VI.

It shall be the duty of all our preachers, whether local or traveling, to exert their influence in favor of this organization, and to assist in organizing and sustaining United Brethren Sabbath-schools in our houses of worship, and union Sabbath-schools wherever it may be practicable; and those in charge of a work shall preach on the subject of Sabbath-schools at least once a year at each appointment, and report the following items to the annual conference: 1st. The number of schools organized. 2d. The number of scholars enrolled. 3d. The number of teachers appointed. 4th. The amount of money collected, first, for the use of schools, secondly, for general fund.

ARTICLE VII.

SEC. 1. The superintendents of Sabbath-schools shall be elected annually, and, when members of the Church, shall be members of quarterly conference, and shall be responsible to that body for their moral and official conduct, and may be dismissed for any delinquency, and the quarterly conference appoint one to fill the vacancy until another election can be held.

SEC. 2. The superintendent shall be a member of the Church of the United Brethren in Christ, except when there is no suitable member of our Church; then some other competent person may be elected.

ARTICLE VIII.

All persons whose names are recorded on the roll-book, and have become generally attentive, are members of our Sabbath-schools.

SECTION III.

The Itinerant Plan.

Ques. Who are the itinerants?

Ans. 1. All who propose themselves without reserve, after having traveled two years under the direction of the stationing committee or presiding elder, and have been received, as such, by a vote of two thirds of the members of conference. If any one who is received, as above stated, shall cease to travel without giving satisfaction to the conference of which he is a member, he shall not be entitled to any support from the funds belonging to said conference. And, furthermore, he shall not re-enter the itinerancy without the consent of at least two thirds of the conference. Yet supernumerary and superannuated relations shall be duly recognized as in accordance with this section, and may be secured to any brother having just claims thereto, by a vote of conference. Should a traveling preacher or elder desire to leave the work assigned him, he must first acquaint the presiding elder of his intention, by writing; and should any one leave or neglect his station, except it be through sickness or other unavoidable circumstances, he shall be accountable to the next annual conference. 2. The bishop and presiding elders of the past and present years, together with an equal number of local elders or preachers, elected by ballot by the annual conference, shall constitute a stationing committee, whose duty it shall be to supply all the circuits, stations, and missions, as far as practicable, from the above list; and the report of said stationing committee shall be read at least six hours before the adjournment of conference. 3. Should there not be enough itinerants to fill all the circuits, stations, and mis-

sions, such vacancies shall be supplied by the stationing committee or presiding elders.

Ques. 2. What shall be done to regulate the annual conferences in the division of circuits or stations?

Ans. A circuit or station shall not consist of any specific number of members or appointments; but when the annual conference thinks it able to support a minister, it may be recognized as such.

Ques. What are the duties of a circuit preacher?

Ans. 1. To take the circuit assigned him willingly. 2. To attend the appointments on his circuit regularly, preach to the people, and hold class-meetings. 3. To hold a society-meeting at least one month previous to annual conference, and revise the class-book; he shall make inquiry into the moral standing of each member, and in no case shall he dispose of a member without the consent of the class, except in cases of special law requiring the erasure of the name of an offending member; and he shall render a true report of his membership to the annual conference. At the said meeting he shall also see that a class-leader and steward are elected. 4. To read the following four sections of our Discipline every six months, in each regular congregation, namely: *The Confession of Faith, Reception and Duties of Members, Ardent Spirits, and Secret Societies.* 5. To sit as president on the trial of members, and see that a correct account of the same is kept. 6. To render a strict account in writing of the condition of his circuit to each quarterly conference, where he is to be held accountable for the neglect of any regular appointment on his circuit. He shall also report the number of appointments, pastoral visits, and any change that may have taken place in the membership of his charge. 7. It shall be his duty to use every laudable effort to circulate our books and church periodicals, and to use due diligence to advance the interests of the Conference Printing Establishment. 8. It shall be his duty to keep a list of the names of all the subscribers to our church periodicals, and the time of subscribing, at the different appointments on his circuit, and hand it over to his successor at the annual conference, with the list of the appointments. He shall

also report the number of subscribers to our periodicals on his field of labor at each quarterly conference, and be examined by the presiding elder and quarterly conference as to whether he performs his duty in circulating the periodicals of the Church among the people of his charge. 9. No preacher shall dismiss any appointment from his circuit, without the consent of quarterly conference. 10. He shall secure a suitable book for a church record, in which he shall register all the appointments and classes on his circuit, station, or mission, in their regular order, with the name of each member attached to his or her class. He shall also make a record of all the baptisms, marriages, deaths, and proceedings of church trials, with names of all the parties in each case. He shall report this record with the proceedings therein to the last quarterly conference of each year for approval or improvement. This book shall be the property of the quarterly conference, and shall be in addition to the regular class-books. 11. It shall be the duty of preachers in charge of circuits, stations, and missions, to collect the annual amount apportioned to their fields of labor for the support of the bishops. 12. He shall hold a general missionary meeting at some convenient place on his work. He shall also preach a missionary sermon, and appoint a soliciting committee at every appointment, whose duty it shall be, in conjunction with himself, to canvass the class and community, personally, to solicit funds for the missionary society. He shall also keep a list of the names of contributors, so far as possible, and report the same to conference for publication with the minutes, or in the annual report of the Board of Missions, as the conference may direct; he shall also establish monthly missionary prayer-meetings wherever practical in the societies of his charge. He shall be held to a strict account for the faithful performance of these duties. 13. It shall be the duty of all stationed preachers to visit every family under their care, at least once every quarter, and pay strict attention to the young members of their charge. 14. It shall be the duty of circuit preachers to visit as much as possible. 15. It shall be the duty of all preachers, whether local or itinerant, to make use of every laudable effort to

enlarge the borders of our Zion, in spreading scriptural holiness, and report to their respective annual conferences the number of new appointments obtained.

SECTION IV.

The Missionary Society.—Constitution.

I. This society shall be called the “*Home, Frontier, and Foreign Missionary Society* of the United Brethren in Christ,” and is organized for the purpose of aiding the annual conferences in extending their missionary labors throughout the country, and into foreign and heathen lands.

II. The payment of ten dollars at one time shall constitute a life member, or fifty dollars at one time a life director. No certificate of life membership or life directorship shall be granted until the full amount is paid.

III. The officers of this society shall consist of a president, three vice-presidents, secretary, treasurer, and six directors, who, together, shall constitute a board of directors; and shall be elected every four years by the General Conference.

IV. The president shall preside at all meetings of the Board, and shall have power, in conjunction with the secretary, to call special meetings. In the absence of the president, one of the vice-presidents shall fill his place.

V. The secretary shall keep a correct record of all the proceedings of the society, conduct its correspondence, and devote himself exclusively to the interests of the society. He shall keep a record of all the life members, life directors, legacies, etc., etc. He shall also make out, and publish, under the direction of the Board, an annual report of the whole missionary work; also a quadrennial report to the General Conference. His salary shall be determined by the Board, according to the Discipline.

VI. The treasurer shall hold the funds of the society, subject to the order of the Board, and, at the discretion of the Board, devote himself exclusively to the interests of the Missionary Society.

VII. The Board of Directors shall hold annual meetings;

have power to appoint an executive committee, consisting of five members; make by-laws to regulate its own business; appropriate money to defray incidental expenses; employ missionaries and agents; open new missions; make appropriations to mission-conferences; employ laborers for mission-districts; dissolve mission-conferences; fill vacancies in its own body; in connection with the bishops or any one of them, ordain ministers to the office of elder; and publish, at our own press, such matter as the cause may from time to time demand.

VIII. Each missionary in the employ of the Board shall report quarterly to the secretary the condition of his mission; and no missionary shall be entitled to his salary who shall neglect to comply with this requirement. The presiding elders of mission-conferences shall report quarterly the condition of their respective works.

IX. Each conference shall be considered a branch of this society, and shall elect a treasurer and secretary. 1. The branch treasurer shall hold the funds designed for the Board, subject to its order. 2. The branch secretary shall keep a record of the proceedings of the annual conference in relation to home, frontier, and foreign missions, separately, and report the same *immediately* after the session of the conference to the secretary of the Board. He shall report the number of missions, appointments, Sabbath-schools, scholars, and teachers; what paid on missions as salary; what collected for missions on missions; what collected for missions in the whole conference; how much paid the parent Board, and how much paid to home missions; and the names and *post-office* addresses of life directors and life members. The branch secretaries shall be responsible to their respective annual conferences for the faithful discharge of their duties. Each of our Sabbath-schools is hereby constituted an auxiliary to the branch society within whose limits it is located; and the superintendent, secretary, and treasurer of the Sabbath-school shall be president, secretary, and treasurer of the said auxiliary, and shall report annually, through the preacher in charge, to the branch society. Said preacher is to notify the above-named officers, at the close of each conference year, that

such report is due, and, if need be, assist in its preparation. Any person may become a life member of the auxiliary by the payment of three dollars, and shall be entitled to a certificate of life membership.

X. The branch societies, or individual members, may specify to what particular portion of the work their funds shall be applied; provided, however, that if more is thus designated than is necessary for the work specified, it may be applied to some other work, as the Board shall determine.

XI. Each branch society shall have the exclusive management of the home missions within its own limits; provided, however; that the missionary Board shall be permitted to open and operate missions within the bounds of any annual conference by the consent of such conference.

XII. Treasurers of the parent Board and of the branch society shall give approved security.

XIII. All bequests or donations, the interest of which is to go to missionary purposes, made to any of the above societies, shall be kept sacred.

Form of Bequest.—I give and bequeath to the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, organized by the General Conference of said Church, May 20, 1853, and incorporated in Butler County, Ohio, September 23, 1854, the sum of ——— dollars; and the receipt of the treasurer of the society shall be a sufficient discharge thereof to my executors and administrators.

SECTION V.

Church-erection Society.

I. This society shall be known as *The Church-erection Society of the Church of the United Brethren in Christ*, and is organized for the purpose of aiding feeble societies in the erection of houses of worship.

II. The Board of Missions shall constitute the Board of Managers for this society, and shall be governed by the

constitution and by-laws of the Missionary Society so far as they are applicable to this society.

III. It shall be the duty of the preachers in charge in their respective fields of labor throughout the Church to solicit donations annually to the funds of this society, and pay them over to an annual-conference treasurer elected by themselves for that purpose, who shall transmit them to the treasurer of the parent Board of Missions at Dayton, Ohio.

IV. The treasurer of the parent Board of Missions shall receipt for all moneys sent him by the various conference treasurers, that they may make settlement with their respective annual conferences.

V. Application for aid from this society must be made to the Board of Managers, through the presiding elder of the district and the preacher in charge of the circuit, station, or mission where such house is to be erected, who shall state in writing the condition of the society desiring such aid, the prospects of success, and the security of the investment.

VI. Should any society thus aided lose its organization, so as to make the sale of such house necessary, then, out of the proceeds of such sale, the amount loaned them, with interest, shall be refunded to the parent Board.

VII. The Board shall make no appropriations where there is reasonable prospect that the society asking aid can succeed without it; or where there is no prospect of building up a good society.

VIII. All aid rendered shall be only as a loan, the principal to be refunded, without interest, at such times as the Board may direct, but in no case for a longer term than five years at any one time; nor shall loans be negotiated when the loan will not free the church from all indebtedness; nor shall moneys be loaned to any society until their church property is secured by deed as provided for in Section xxxi. of Discipline; nor shall moneys be loaned to churches until their trustees have forwarded their notes, secured by first mortgage on the premises and properly recorded in the records of the courts for the inspection of the Board of Managers or Executive Committee.

IX. We further recommend to the Board of Managers

the employment of one or more special agents; provided, however, that said agency shall not be continued for a longer term than three months, unless it be apparent that said agency is a moneyed success to the society.

SECTION VI.

Rules and Regulations of our Printing Establishment, in Dayton, Ohio.

Rule 1. The above establishment shall be called "The Printing Establishment of the United Brethren in Christ." Rule 2. The legislative authority herein granted shall be vested in the General Conference of said Church, whose duty it shall be to elect the necessary officers not otherwise provided for, and make or amend any rules as in their judgment may seem expedient. Rule 3. The proceeds of said establishment, over and above contingent expenses, shall be applied to the benefit of traveling and worn-out preachers, and their widows and orphans; this division to occur equally and annually among the different annual conferences. Rule 4. A board of seven trustees, elected by the General Conference, shall take the oversight of the establishment. Rule 5. The officers of the establishment shall consist of seven trustees, one agent, and such number of editors as the General Conference shall deem necessary. Rule 6. It shall be the duty of the trustees to fix the salaries of agent and editors, to make settlement with the officers of the establishment every six months, and see that they properly discharge their duties, and, if found derelict, may suspend them from office until the General Conference; provided, no such officers shall be suspended until they have been furnished with a copy of the complaints in writing, and have had an opportunity of defense before the Board of Trustees. They shall also have the privilege of making any by-laws which may seem expedient for the better regulation of the minor concerns of the office; provided, they do not violate any part of the foregoing rules. Rule 7. It shall be the duty of the agent to take charge of the temporal

concerns of the office, furnish such material as may be needed, and to act as the general book agent under the direction of the Board of Trustees. He shall prepare and publish a report annually, through the *Religious Telescope* and *Joyful Messenger*, and shall also make a report to the General Conference. Rule 8. Should a vacancy occur in any of the offices of the establishment, or in the Board of Trustees, the trustees may fill said vacancy, until the sitting of the next General Conference. Rule 9. No editors or officers employed in the establishment shall accept any office or engage in any business which will interfere with the duties of his office.

CHAPTER VII.

RITUAL.

SECTION I.

Marriage Ceremony.

Address.—We are gathered together in the sight of God, and in the presence of these witnesses, to join together N. and M. as husband and wife. If any person present knows any just cause or impediment why these persons should not be joined in marriage, let the same now speak, or forever after keep silent. (If no impediment be alleged, then shall the minister say unto the man:) “N., wilt thou have this woman to be thy wedded wife, to live together after God’s ordinance? Wilt thou love, honor, and comfort her, in sickness and in health, in prosperity and adversity, and forsaking all others, keep thee only unto her so long as ye both shall live? If so, then answer, ‘I will.’” (Then

shall the minister say to the woman:) "M., wilt thou have this man to be thy wedded husband, to live together after God's ordinance? Wilt thou love, honor, and obey him, in sickness and in health, in prosperity and adversity, and forsaking all others, keep thee only unto him so long as ye both shall live? If so, then answer, 'I will.'" (Then the minister shall require them to join their right hands, and say:) "Those whom God hath joined together, let no man put asunder." "Inasmuch as N. and M. have consented together in marriage, and have witnessed the same before God and these witnesses, I pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Ques. Who of our ministers are permitted to solemnize marriage?

Ans. All ordained ministers, and also those that have obtained license from an annual conference, where the law of the state makes it the privilege of every regularly licensed minister to solemnize marriage; but none are permitted to solemnize marriage with quarterly-conference license.

SECTION II.

Burial of the Dead.

After the coffin is lowered into the grave, the minister, if the deceased is a child or an adult Christian, may say: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." In the midst of life we are in death. Unto whom should we seek for succor but unto Thee, O Lord! who for our sins are justly displeased? Our hope is in Thee; for thou hast said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Inasmuch as God, in his providence, has called out of time into eternity the soul of our (brother, sister, or child), we now commit his (or her) body to the ground,—earth to

earth, ashes to ashes, dust to dust to dust,—in the confident hope that Christ will raise this body in the great day, and reunite it with the soul, and receive it to himself. Amen.

SECTION III.

Ordination of Elders. (See Chapter V., Section 4.)

[SECTION IV.

Administration of Baptism.

SECTION V.

Laying Corner Stone.

SECTION VI.

Dedicating a House of Worship.

SECTION VII.

Visiting the Sick.]

CHAPTER VIII.

DECISIONS, INSTRUCTIONS, AND ADMONITIONS OF GENERAL CONFERENCE.

SECTION I.

On the Care of the Poor.

When it is known by any of our class-leaders that there are poor members among them, who by sickness, accident, or other unavoidable circumstances have been brought to want, it shall be the duty of the leader in charge to go, or

appoint one to wait upon the class, to ask alms, money, clothing, or produce, as the circumstances may require; and should any one class be too poor to alleviate its poor, it shall then be made known to the pastor in charge, whose duty it shall be to inform the different classes on his charge; and if it should so happen that any one charge should be insufficient to meet the wants of its poor, it shall be the duty of the presiding elder to present the matter on the different charges at their quarterly conferences, so that the unavoidably poor of our Church may be considered and provided for. I. John, iii. 17; Ps. xli. 1, 2.

SECTION II.

On Dress.

Inasmuch as the Lord has commanded us not to be conformed to this world (Rom. xii. 2), to lay apart all filthiness, and superfluity of naughtiness (James i. 21), and as the principles of the Christian religion, as taught both by the precepts and example of the meek and adorable Savior, are in strict and perfect accordance with these commandments, we therefore humbly beseech and admonish the members of our Church to observe these divine precepts: In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. I. Tim. ii. 9, 10; and whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold; or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. I. Pet. iii. 3, 4.

SECTION III.

The Instruction of Children.

I. What shall be done to benefit the rising generation?

Ans. Let him who is in any way zealous for God and the souls of men begin the work immediately. Wherever children are found, speak freely to them and instruct them diligently; exhort them to be good, and pray with them earnestly, yet simply and plainly, that they may learn to know their Creator and Redeemer in the days of their youth.

2. For the more harmonious and successful operation of this good work, we would present the following

[Reference is had in item 2 to the Sabbath-school which is doing so much for our world. But it is my judgment that a great work is to be done for our children, outside of the Sabbath-school; that the Sabbath-school must not monopolize the religious training of our children; and that we can not evade personal responsibility in view of the success which has attended the Sabbath-school cause. Hence I put the above items in a separate section.]

SECTION IV.

Secret Societies.

We believe that secret societies are evil in their nature and tendency (a secret society is one whose initiatory ceremony is a secret); and any member or preacher of our Church who shall be found connected, in any way, with such a society, shall be admonished to sever said connection. If the offender be a lay member he shall be so admonished by the preacher in charge; if a preacher, or exhorter, by the presiding elder; if a presiding elder, by the bishop; if a bishop, by the presiding elder of the district in which such bishop may reside. If such offending person fail to comply with this admonition within six months after it is given, he shall be reported to the class, quarterly or annual conference, as the case may be, and his name be erased from the record, and he be no longer considered a member of our Church. *Provided*, that should the accused deny said connection, the case shall be tried according to Sections xix. and xx. of Discipline.

SECTION V.

Slavery.

All slavery, in every sense of the word, is totally prohibited, and shall in no way be tolerated in our Church. Should any be found in our society who hold slaves, they can not continue as members unless they do personally manumit or set free such slaves. And when it is known to any of our ministers in charge of a circuit, station, or mission, that any of its members hold a slave or slaves, he shall admonish such members to manumit such slave or slaves; and if such persons do not take measures to carry out the Discipline, they shall be expelled by the proper authorities of the Church; and any minister refusing to attend to the duties above described, shall be dealt with by the authorities to which he is amenable.

SECTION VI.

War.

We most positively record our disapproval of engaging in voluntary, national, aggressive warfare; yet we recognize the rightful authority of the civil government, and hold it responsible for the preservation and defense of our national compact, against treason, or invasion by any beligerent force, and we believe it to be entirely consistent with the spirit of Christianity to bear arms when called upon to do so by the properly-constituted authorities of our government for its preservation and defense.

SECTION VII.

Doctrinal Publications.

No one of our preachers or laymen shall become the author of any doctrinal book or pamphlet, in a printed form, in the name of the Church, without the approbation

of the annual conference, or of a committee chosen by the same. And if any preacher or layman violates this rule, he shall be accountable to the class, or the quarterly or annual conference, as the case may be.

SECTION VIII.

Oaths.

We believe that the mode of testifying to the truth when required so to do in a legal form, by way of affirmation, is on us solemnly, conscientiously, and fully binding, before God, to tell the truth, the whole truth, and nothing but the truth.

SECTION IX.

Temperance.

The distilling, vending, and use of intoxicating drinks as a beverage shall be, and is hereby forbidden throughout our society; and should any of our members or preachers be found guilty in this respect, they shall be dealt with as in the case of other immoralities; provided, however, that this rule shall not be so construed as to prevent druggists and others from vending or using it for medicinal or mechanical purposes.

SECTION X.

Singing.

We believe it to be the duty of all the people of God to sing his praises; and to sing them in the great congregation as well as in the private circle. We therefore earnestly recommend to all our people the cultivation of vocal music, so that the singing in our congregations may be improved. As a help to this end, we advise all our people to provide themselves with hymn-books for use in times of

public and social worship. We would counsel our societies to avoid the introduction of choirs and instrumental music into their worship.

SECTION XI.

Charters.

Whereas, the laws of certain states require churches and institutions to be incorporated, in order to be recognized by law: Therefore, in such cases, the quarterly conference of the respective circuits, stations, and missions shall appoint a competent committee, consisting of three, who shall apply to the proper source for an act of incorporation on all the church property within the bounds of such circuits, stations, or missions; and at the last quarterly conference of each year, the presiding elder shall examine said committee in reference to the above subject. 2. When legacies are bequeathed to the Church, the names of the presiding bishops should be inserted in the will of the testator, to be under the control of said bishops and their successors in office, to be appropriated to the purpose specified by the donors.

SECTION XII.

Appeals.

[1] SEC. 8. The right of appeal shall be inviolate. *Constitution, Article II.*

[2] *Ques.* 4. What directions are necessary in case of appeals?

Ans. Any exhorter or preacher, dissatisfied with the decision of a quarterly conference, shall, within thirty days after the quarterly conference, notify the secretary, in writing, of his intention to appeal, together with his reasons for so doing; and it shall be the duty of the secretary to take or send a certified copy of the proceedings, the notification, and reasons assigned, to the annual conference.

[3.] NOTE.—In all cases of appeal, whether to the quarterly, annual, or General Conference, the course laid down in this section on appeals is the proper course to be pursued.

[4.] *Provided*, however, that if any of the preachers stationed [by the annual conference or presiding elder], or any who may not receive an appointment, are dissatisfied, they shall have a right to appeal to the annual conference, if two thirds grant the appeal, the decision of which shall be final. [5.] NOTE.—In case of an appeal from the decision of the stationing committee, no preacher stationed by said committee shall be changed, without his consent, to accommodate the preacher asking such appeal. [6.]

For appeals by laymen, see Administration of Discipline, Ch. III. Sec. 5.

SECTION XIII.

Reception of Preachers.

It is the advice of the General Conference that all districts, stations, circuits, and missions cheerfully receive the preachers appointed by the stationing committee of the respective annual conferences.

SECTION XIV.

Boundaries of Conferences.

Virginia Conference.—Beginning at the south-east corner of the State of Virginia; thence along the western shore of the Chesapeake Bay to Baltimore; thence to Westminster; thence to the summit of the South Mountain, on the state line between Maryland and Pennsylvania; thence west on said line to the summit of the Alleghany Mountain; thence south, along the summit of said mountain, to the state line between Virginia and North Carolina; thence east on said line to the place of beginning. The Virginia Conference shall also include all the appointments embraced in the Alleghany and New Germany circuits, now occupied by

the said conference within the limits of the Parkersburg Conference.

East Pennsylvania Conference.—Beginning at the point where the line between Pennsylvania and Maryland crosses the Susquehanna River; thence to the south-east corner of Snyder County; thence along the south line of said county across Shade Mountain to the south-west corner of Snyder County; thence north-west along the line of Snyder and Mifflin counties to the south-east corner of Center County; thence along the line of Center and Union counties to the north-west corner of Union County; thence north-east along the line of Clinton and Union counties, across the West Branch; thence along the West Branch to the north-west corner of Northumberland County; thence north-west to the south-west corner of Bradford County; thence due north to the New York state line, embracing all that part of the State of Pennsylvania east of the above line.

Pennsylvania Conference.—Beginning on the summit of the South Mountain, on the line between Maryland and Pennsylvania; thence to Westminster, Maryland; thence to Baltimore, including that city; thence along the Chesapeake Bay and Susquehanna River to the Juniata River; thence up said river to its source; thence south, so as not to interfere with any territory occupied by the Alleghany Conference, to the line between Maryland and Pennsylvania; thence east to the place of beginning.

Alleghany Conference.—Beginning at the south-west corner of Mercer County, Pennsylvania; thence east to a point due south of the south-east corner of Cattaraugus County, New York; thence north to the line between Pennsylvania and New York; thence east to the line of the East Pennsylvania Conference; thence along the line of said conference to the mouth of the Juniata River; thence up said river to its source; thence along the line of the Pennsylvania Conference to the Maryland and Pennsylvania state line, embracing all that part of the State of Pennsylvania south and west of the above described lines.

Erie Conference.—Beginning on the shore of Lake Erie, on the west side of Erie City; thence along the old pike to Meadville; thence down French Creek to the Alleghany

River; thence down said river to the line of the Alleghany Conference; thence east to a point due south of the east line of Potter County, Pennsylvania; thence due north on the east line of said county to the state line of New York, including the State of New York and all that part of Pennsylvania embraced within the above-described line.

Western Reserve Conference.—Beginning on the lake shore on the west side of Erie City; thence along the west line of the Erie Conference to Lawrenceburg, on the Alleghany River; thence west to the Ohio state line at the south-west corner of Mercer County, Penn.; thence along the state line south, to the Pennsylvania and Ohio Railroad; thence west, embracing Pleasant Valley, Paradise, and Carr appointments, with said railroad, to the west line of Ashland County, Ohio; thence north to the mouth of Vermillion River; thence east along the shore of Lake Erie to the place of beginning.

Muskingum Conference.—Beginning at a point where the Pennsylvania and Ohio Railroad crosses the line between Pennsylvania and Ohio; thence west on the line of said railroad to the west line of Ashland County, Ohio, embracing Warner's Chapel, Benjamin Warner's, and Lower's appointments; thence south to the north line of Knox County; thence west to the north-west corner of said county; thence south to the south-west corner of Knox County; thence east along the lines of Knox and Coshocton counties, to Dresden; thence down the Muskingum River to its mouth; thence up the Ohio River and Ohio state line to the place of beginning.

Scioto Conference.—Beginning at Dresden, on the Muskingum River; thence west on the south lines of Coshocton and Knox counties to the south-west corner of Knox County; thence to the north-west corner of Trenton Township, Delaware County; thence to the south-east corner of Genoa Township, of the same county; thence west on the Delaware County line to the Whetstone River; thence to the north-west corner of Madison County; thence south, embracing Fayette, Highland, and a part of Brown County, to Ripley on the Ohio River; thence up said river to the mouth of Muskingum River; thence up said river to Dresden, the place of beginning.

Sandusky Conference.—Beginning at the mouth of the Vermillion River, on Lake Erie; thence on an air-line south, to the south-west corner of Ashland County; thence with the north and west lines of Knox County, to the south-west corner of said county; thence to the north-west corner of Trenton Township, Delaware County; thence to the south-east corner of Genoa Township, of the same county; thence west on the Scioto Conference line, embracing Pleasant Valley, in Madison County; thence along the east and north lines of Union County, to the south-east corner of Hardin County; thence along the east line of said county to Forest; thence with the Sandusky, Dayton, and Cincinnati Railroad to Forest; thence west on the Pittsburgh and Fort Wayne Railroad to Johnstown; thence to Cairo; thence to Kalida; thence to Defiance; thence down the Maumee River and the southern shore of Lake Erie to the place of beginning.

Auglaize Conference.—Beginning on the Ohio and Indiana state line, at a point due west of Greenville, Ohio; thence north to the Bellefontaine Railroad; thence with said road to Winchester; thence on a straight line to the south-east corner of Huntington County; thence on the east line of said county north to Wabash River; thence with said river to the crossing of the Wabash Valley Railroad; thence with said railroad to Defiance; thence along the Sandusky Conference line as described above, including Johnstown, North Washington, and Dunkirk, to a point on the west line of Madison County, Ohio, due east of Urbana; thence to Piqua, including that city; thence to Greenville; thence to the place of beginning.

By special agreement, the Auglaize and White River conferences will occupy the preaching places previously occupied by them on either side of the line, but shall not be permitted to take up any new appointments not included by the line.

Miami Conference.—Beginning at the mouth of the Great Miami River; thence north, on the line between Ohio and Indiana, to a point due west of Greenville, Ohio; thence east with the Auglaize Conference line, including Greenville and Urbana, to a point on the Madison County line

due east of Urbana; thence south on the east lines of the counties of Clark, Green, Clinton, and a part of Brown County, to Ripley; thence down the Ohio River to the place of beginning.

North Ohio Conference.—Beginning at the mouth of the Maumee River; thence up said river to Defiance; thence with the Toledo, Wabash, and Western Railroad to Ft. Wayne; thence on the Ft. Wayne and Chicago Railroad to Columbia, Whitley County; thence due north to the line of Noble County; thence east to the south-east corner of said county; thence north on the east line of Noble and La-grange counties, to the Michigan state line; thence west on said line to White Pigeon; thence east along the Michigan Southern Railroad to Monroe, on Lake Erie; thence south along the western shore of said lake to the place of beginning.

Michigan Conference.—Embraces all that part of the State of Michigan lying north of the Michigan Southern and Northern Indiana Railroad, except that portion included in the St. Joseph Conference.

St. Joseph Conference.—Beginning at Peru, Indiana, on the Wabash River; thence up said river to Huntington; thence by the Auglaize Conference line to Ft. Wayne; thence by the Michigan Conference line, as before described, to Lake Michigan; thence along the lake shore to the line of Illinois and Indiana; thence south to Beaver Lake; thence to the mouth of Big Monon Creek; thence down the Tippecanoe River to the Wabash, to Lafayette, including Lafayette; thence along the Strawtown road, including the town of Jefferson, to the Indianapolis and Peru Railroad; thence along said railroad to the place of beginning, including all the towns and churches north of Kokomo.

White River Conference.—Beginning at and including Indianapolis and suburbs; thence up White River to the crossing of the Indianapolis and Peru Railroad; thence along said railroad to the Wabash River, thence up said river to the Wells County line; thence south to the south-east corner of Huntington County; thence on a straight line to Winchester; thence eastward along the railroad to

the Ohio and Indiana state line; thence south along the state line to the south-east corner of Franklin County, Indiana; thence westward to Greensburg; thence to Columbus; thence to Nashville; thence west to White River; thence up the river to the south line of Marion County; thence west to the south-west corner of said county; thence north to the north-west corner of the same county; thence east on the north line to the Peru and Indianapolis Railway. Kokomo, and all the towns and churches on and in the vicinity of the Indianapolis and Peru Railroad, south, are within the bounds of White River Conference. All the towns and churches north of Kokomo, on and in the vicinity of said railroad, are within the bounds of the St. Joseph Conference.

Indiana Conference.—Beginning at the south-east corner of Franklin County, Indiana; thence along the line of the White River Conference, as described in the boundaries of that conference, to the White River due west of Franklin, Indiana; thence down said river, and the Wabash, to the Ohio River; thence up said river to the mouth of the Great Miami River; thence up the state line between Ohio and Indiana to the place of beginning.

Parkersburg Conference.—Beginning on the summit of the Alleghany Mountain, at the line between Pennsylvania and Virginia; thence along the summit of said mountain south-west to the line between Virginia and North Carolina; thence west on said line to the south-west corner of the State of Virginia; thence with the Virginia and Kentucky line north to the Ohio River; thence with said river to the Pennsylvania state line; thence east on said line to the place of beginning.

Lower Wabash Conference.—Beginning at Gosport, on White River; thence with the railroad to Greencastle; thence with the Indianapolis and Terre Haute Railroad to the Wabash River; thence up said river to the mouth of Brulett's Creek; thence up said creek to Cherry Point; thence west on the Air-line Railroad to the Illinois Conference line; thence to Shelbyville, Illinois; thence down the Okaw River to Vandalia; thence south with the Illinois Central Railroad, to its junction with the Ohio and Missis-

issippi Railroad; thence by the Skillet Fork and Little Wabash rivers to Carmi; thence down the Little Wabash River to its mouth; thence up the Wabash and White rivers to the place of beginning.

Upper Wabash Conference.—Beginning at Gosport, on White River, to the crossing of the Indianapolis and Peru Railroad; thence on the Strawtown road to Lafayette, on the Wabash River; thence up said river to the mouth of Tippecanoe River; thence up said river to the mouth of Big Monon Creek; thence in a north-western direction to the north extremity of Beaver Lake; thence to Kankakee City; thence south along the Chicago Branch of the Illinois Central Railroad to Urbana; thence south-west, in the direction of Shelbyville, to the crossing of the Air-line Railroad; thence east on said road to Cherry Point; thence along the line of the Lower Wabash Conference to the place of beginning.

Illinois Conference.—Beginning at the junction of the Mississippi and Rock rivers; thence up the latter stream to the crossing of the Rock Island and Peru Railroad; thence east with said railroad to Peru; thence down the Illinois River to its mouth; thence up the Mississippi to the place of beginning.

Central Illinois Conference.—Beginning at Peru, on the Illinois River; thence up the Illinois River to the mouth of the Kankakee River; thence to Kankakee City; thence with the Chicago Branch of the Illinois Central Railroad to Tolo; thence with the Great Western Railway to Bement; thence direct to Shelbyville; thence down the Okaw River to Vandalia; thence direct to the mouth of the Illinois River; thence up said river to the place of beginning.

Rock River Conference.—Beginning at the junction of the Mississippi and Rock rivers; thence east with the Illinois Conference line, as above described, to Kankakee City, Illinois; thence to the state line between Illinois and Indiana; thence north on said line to Lake Michigan; thence along the shore of said lake, north, to the line between Illinois and Wisconsin; thence west with said line to the Mississippi River; thence down said river to the place of beginning.

Wisconsin Conference.—Beginning at Milwaukie, Wisconsin; thence south to the Illinois state line; thence west on the line between Illinois and Wisconsin to the Mississippi River; thence up said river and the Wisconsin state line to Lake Superior; thence with the shore of said lake and the Michigan and Wisconsin state line to the Wisconsin River; thence down said river to Portage City; thence along the Watertown and Portage City Railroad to Watertown; thence along the Milwaukie and Watertown Railroad to the place of beginning.

Fox River Conference.—Beginning at Milwaukie, Wisconsin; thence by the railroad lines to Watertown and Portage City; thence up Wisconsin River to the Michigan state line; thence with the state lines south-east, and the western shore of Lake Michigan to the place of beginning.

Minnesota Conference.—Bounded by the state lines.

Iowa Conference.—Beginning at the junction of the Mississippi and Iowa rivers; thence up Iowa River to the southern boundary line of North Iowa Conference; thence east and south with said line to the Mississippi River; thence with said river to the place of beginning.

North Iowa Conference.—Beginning on the Mississippi River with the north line of the State of Iowa; thence due west on said line to the west line of Winnebago County; thence due south to the Dubuque and Sioux City Railroad line; thence east to the west line of Delaware County; thence due south to the south line of township numbered 86; thence due east along said township line to the Mississippi River; thence along said river to the place of beginning.

East Des Moines Conference.—Beginning at the mouth of the Iowa River; thence up said river to the east line of Marshall County, Iowa; thence south to the Mahaska County line; thence west to the corner of said county; thence south to the Des Moines River; thence up said river to White Breast Creek; thence up said creek to the west line of Marion County; thence south to the corner of said county; thence south-west to the Wayne County line, six miles east of the north-west corner of said county; thence south twelve miles; thence west six miles; thence south to

the Missouri state line; thence east on the line between Iowa and Missouri to the Mississippi River; thence up said river to the place of beginning.

West Des Moines Conference.—Beginning at the north-west corner of Monona County; thence east to the north-east corner of Marshall County; thence south on the line of East Des Moines Conference to the Missouri state line; thence west to the south-west corner of the State of Iowa; thence along the west line of the state to the place of beginning.

Missouri Conference.—Embraces all that part of the State of Missouri lying north of the Missouri River.

Kansas Conference.—Includes all of the State of Kansas lying north of a line running due west from the north-east corner of Linn County in Kansas.

Ontario Conference.—Includes all of the Province of Ontario in the Dominion of Canada.

Oregon Conference.—Includes in its territory all of that portion of country lying west of the Cascade range of mountains, both in Oregon and Washington Territory.

California Conference.—Includes the State of California.

Walla Walla Conference.—Includes all that portion of Oregon and Washington Territory lying east of the Cascade Mountains, and also Idaho Territory.

Nebraska Conference.—Beginning at the south-west corner of Nuckells County; thence due north on the west line of Nuckells, Clay, and Hamilton counties to the Union Pacific Railroad; thence with said railroad to Freemont; thence to Blair on the Missouri River; thence down said river to the south-east corner of the State of Nebraska; thence west to the place of beginning.

Osage Conference.—Embraces all of the State of Missouri south of the Missouri River, and all of the State of Kansas lying south of a line running due west from the north east corner of Linn County in Kansas.

Tennessee Conference.—Is bounded by the Cumberland and Paint Rock mountains.

Ohio German Conference.—Bounded by the state lines of Ohio, including Covington and Newport, Kentucky, and the German works in the State of Indiana and south-east-

ern Illinois; also the Parkersburg German circuit in West Virginia.

East German Conference.—Embraces all the territory in Pennsylvania and Maryland east of the Alleghany Mountains.

SECTION XV.

Prerogatives of General Conference.

Ques. Has the General Conference any other power which the annual conference has not?

Ans. The General Conference has the power alone to elect one or more bishops, from among the elders, for a period of four years; furthermore, to adopt such rules as may be necessary for the better interest of the society in general. Yet, nothing shall be done by said Conference which would in any wise affect or change the Article of Faith, neither the spirit, intent, or meaning of the rules or Discipline as they now stand. The General Conference has to determine the districts and bounds of the yearly conferences.—*Discipline of 1837*, p. 21.

PART IV.

PERMEATING PRINCIPLES.

In Part IV. are exhibited certain principles which permeate the whole plan. They appear on the surface as a kind of consequence, and crop out all along our written and unwritten history. They are being developed, and are struggling for complete mastery in other fields of thought and action. They form a very interesting part of this work, and will bear more than one reading. They are intended for study and reference. They may subserve a good purpose in the moral conflict going on at present in the world.

Principles are of vital importance. They should be possessed by every person, system, and government. Without righteous principles none can hope for permanent success. Hence they should be studied, understood, adopted, and steadily applied in all the affairs of life. *Policy* should always be made subordinate. The base of character, the spring of action, the essential element of life should be principle. A mild, generous, yielding spirit is noble, if underlying all this as a controlling power there be principle, far-reaching, vigorous, stern, and undeviating. This is grand, like the old towering Alps, or the great rock buried deep in earth where dash and fret the ocean waves.

PART IV.---Permeating Principles.

CHAPTER I.

THE FAMILY.

PRINCIPLE I.

Marriage, which is the union for life of one man and one woman, and out of which grow the church and the state, is a divine *institution*, ordained of God to perpetuate the race, to prevent the promiscuous intercourse of the sexes, to increase domestic happiness, and secure the maintenance and education of children, and should be guarded, regulated, and perpetuated by the people of God and the men of the world, and by the church and state, according to the laws and principles which God has revealed in his holy word.

THE SEXES.

The distinction of sex has existed ever since the creation. This was wisely ordered by our heavenly Father. It is observable not only among men, but also among the inferior animals, and in plants. The Linnean system of botany is based on the sexes in plants.

Of man it is said, "So God created man in his own image, in the image of God created he him, male and female created he them." This is a marked and essential difference. The male is generally characterized by muscular strength, boldness, and firmness, and a capability for endurance; the female by tenderness, sensibility, and modesty. The man was created first, the woman afterward and from the man. He was made rugged, that he might be a burden-bearer; she was made sensitive, that she might be a life-bearer. He was made bold, that he might go out fearlessly in the public duties of life; she was made modest, that she might cultivate the graces in the retirement of home, and make a paradise of the social circle. Man was made stern, that he might not fail in ruling; the woman was made yielding, that she might acquiesce gracefully in his righteous decisions. Woman is the counterpart of man, and neither is complete without the other. Woman was taken out of the man that she might be part of him, and that he might nourish, cherish, and protect her as he does his own body.

LOVE.

Love is a term used to denote the affinity of the sexes. The word has other applications. It is variously used, and differs according to the *object* upon which the desire of the heart is placed. Love is the feeling awakened in us by anything which gives us pleasure. This may be physical, intellectual, or moral. If money give a man pleasure, he loves it. The feeling which it awakens in him we call the love of money, which, carried to excess, becomes avarice. This is temporal. If eating, drinking, dressing, and sensuous enjoyment give a

man pleasure, the feeling which these things awaken we call physical or sensual love. These things may, to a certain extent, be enjoyed legitimately. If art, science, books, and learning give us pleasure, this feeling is called intellectual love. It is a very rational exercise. We may exercise this feeling to the full capacity of our minds. If the character, attributes, works, and providences of God give us pleasure, it is called divine love. It is the noblest and holiest feeling that can possess our souls. We should love God with the whole mind, might, soul, and strength. All the powers of our nature should be absorbed in this one ennobling feeling, namely, taking pleasure in the contemplation of God and his doings. All other love should arise from or be incident to this.

It is not enough that conjugal love be sexual. This alone is too low for man. We should love because the image of God is in the object of our affections. We should be able to take pleasure in the moral, intellectual, and social endowments of each other in the married relation. It is the duty of every human being to so cultivate all the graces of mind, heart, and life, that there may be something loveable and substantial in the character after the flush of passion and buoyancy of youth are gone. We should also accustom ourselves to appreciate and love that which is pure, and beautiful, and noble, and good. To see and appreciate the good, is as much of an acquisition as is a disposition to cultivate the graces. He who sets himself to find faults will surely be able to see them in abundance.

COURTSHIP.

“ Learn to win a lady’s faith
Nobly, as the thing is high,
Bravely, as for life or death,
With a loyal gravity.
Lead her from the festive boards;
Point her to the starry skies;
Guard her, by your truthful words,
Pure from courtship’s flatteries.”

[*Mrs. Browning.*]

This is defined, “the act of wooing in love; the solicitation of a woman in marriage.” This does not fill my idea of courtship. Yet the derivation of the word and the established habits of society justify the lexicographers in this definition. Society is wrong. From the one extreme of buying and selling women for wives, men have gone to the other extreme of fondling and flattering and deceiving. And women, knowing that their marriage depends upon the good wishes of their lords, in turn flatter, fondle, and deceive. This is all wrong. The most rigid honesty should characterize courtship. No thought of deception should ever enter the heart at such a time as this. Marriage is too serious a thing to trifle with. The true character should be revealed, unless a new one be assumed for life. Then only may a new character be exhibited. Much of the gallantry of the present day is mockery, not courtship. The object of courtship should be to honestly find out the disposition of each other, and to know whether they are suited to each other as life-partners. Much of courtship is a studied attempt to keep from each other the real character, and be something else than they really are. This is wicked. Much of the unhappiness in married life is due to this hypocrisy and premeditated deception. An error here may be a source of misery for life. And those who commit the sin deserve the punishment.

MARRIAGE

Is one of the most sacred relations of this life into which a man and a woman can enter. It is meant to be once for all, while both live. One to one and no more. Hence polygamy is a moral excrescence, contrary to reason, human nature, and the law of God. The fact that the sexes have been about equal in all ages indicates that God intended but one woman for one man, at one time.

Marriage is a divine and a civil institution. It was instituted by the Lord in Eden, and has been recognized ever since by every well regulated church and state. The love of husband and wife is the holiest tie of earth, that binds two souls together. He who is false in this, can be false in anything. None should marry unless they are sure they love each other, and can co-operate in the labors and duties, the joys and sorrows of life.

When shall I marry? This is perhaps a question which every one at some time asks his or her own heart. It is but the voice of nature. Persons are marriageable at different ages, under different modes of life and in different climates—in warm climates and bountiful living sooner than in cold climates and rigid living. Twenty for women, and twenty-five for men, is said to be a fair average age. Many marry and do well at much earlier ages. Early marriage and a settled, useful life is preferable to single blessedness and a dissolute, wandering, useless life. As a rule, none should marry till the judgment is matured enough to know what kind of character will make a suitable companion.

Blood relatives should never marry each other. The thought is shocking. Frequent examples bid us raise a warning voice. If persons have no regard

for themselves, they should have some regard for the incoming generation. We have too many dolts already, without adding to the number by blood-affinity marriages.

THE HUSBAND.

Paul's language, "Husbands, love your wives, and be not bitter against them," is full of meaning. It implies that the husband is to look at the lovely traits in his wife, and that the wife is to cultivate those graces, and pursue that course which will please the husband. Some one very beautifully remarks: "The husband should never cease to be a *lover*, or fail in any of those delicate attentions and tender expressions of affectionate solicitude which marked his intercourse before marriage with his heart's queen. All the respectful deference, every courteous observance, all the self-sacrificing devotion that can be claimed by a mistress is certainly due to a wife, and he is no true husband, and no true *gentleman*, who withholds them. It is not enough that you honor, respect, and love your wife. You must put this honor, respect, and love into the forms of speech and action. Let no unkind word, no seeming indifference, no lack of the little attentions due her, remind her sadly of the sweet days of courtship and the honey-month. Surely, the love you thought would have been cheaply purchased at the price of a world is worth all your care to preserve. Is not the wife more and better and dearer than the sweetheart? We venture to hint that it is probably your own fault if she is not. The chosen companion of your life, the mother of your children, the sharer of all your joys and sorrows, as she possesses the highest place in your affections, so she should have the best place

everywhere, the choicest morsels, the politest attentions, the softest, kindest words, and the tenderest care. Love, duty, and good manners alike require it."

THE WIFE.

"Dearer than all things else thou art,
 Light of my home, joy of my heart,
 Sweet partner of my life:
 Thou art of me the better part,
 My own sweet wife."—[*D. H. Jacques.*]

"Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord." So says Solomon, as inspired to write by the Spirit of God. But not every woman is a wife. "The contentions of a wife are a continual dropping." As a continual dropping will wear away the flinty stone, so the continual fretting, fault-finding, and scolding of a woman will wear upon the most evenly-tempered husband.

Women can not be too well educated, and trained in all the duties of house-keeping and the rules of good breeding; for they exert no small influence upon the success of their husbands, and the rising and future generations. A God's blessing is a good wife; for the Bible says, "A prudent wife is from the Lord." She is a fortune and a joy to any man.

I am surprised how often and how emphatically the duty of *obedience* to the husband is enjoined upon the wife. Those who wish to know what the will of the Lord is upon this subject can consult the following references. (Gen. iii. 16; I. Cor. ii. 3; xiv. 34; Eph. v. 22-24; I. Tim. ii. 11, 12; Titus ii. 5; I. Peter iii. 1-6.) I beg every Christian woman, and every one who desires to be such, to

turn to these passages and read them prayerfully and thoughtfully. Remember, too, while reading them, that obedience is not degradation. Both can not rule. Which shall yield? Man might not be able to settle this question. But God has decided. It is our duty to acquiesce in his arrangement. As it is the duty of the husband to provide for and protect the wife, so it is her duty to assist him, and, to the best of her ability, carry out his will. In no other way can respect and affection be maintained. The wife is to be an object of love to her husband, hence she must try to be lovable; for how can a man love that which is unloveable. She is to be his companion; hence she should cultivate the social graces, and aim to be companionable. God gave the woman as a fit help to the man; hence she should take an intelligent and active interest in his affairs, and should seek to aid him in every possible way. She should honestly try to help him. She should fall in with his plans, and show him sympathy and appreciation. She should counsel with him, encourage him, supplement as far as possible his deficiencies, be one with him, but not seek to arbitrarily interfere in his business, or domineer over him. She should, as far as may be, consult his wishes and feelings, and try to make home as pleasant as possible. The wife may be the angel or the demon of home. The wife should be a sympathetic friend, to whom the husband can freely go in his joys or in his sorrows, and find that comfort which a care-worn spirit often needs. I transcribe the following paragraphs from "Domestic Manners," in "How to Behave." They are beautiful, and replete with that tenderness which should characterize the true wife:

"And has the wife no duties? Have the courteous observances, the tender watchfulness, the

pleasant words, the never-tiring devotion, which won your smiles, your spoken thanks, your kisses, your very self, in days gone by, now lost their value? Does not the husband rightly claim, at least, as much as the lover? If you find him less observant of the little courtesies due you, may not this be because you sometimes fail to reward him with the same sweet thanks, and sweeter smiles? Ask your own heart."

"Have the comfort and happiness of your husband always in view, and let him *see* and *feel* that you still look up to him with trust and affection, that the love of other days has not grown cold. Dress for *his* eyes more scrupulously than for all the rest of the world; make yourself and your own home beautiful for *his* sake; play and sing (if you can) to please him; try to beguile him from his cares; retain his affections in the same way you won them, and—*be polite even to your husband.*"

"Though 'neath my lowly roof there shine
No gems of sculptured art,
I have a precious gift divine—
The angel of my heart—
The sharer of my joy and woe,
Through life's uneven way,
Whose cheering, gentle accents flow
Like music's melody."

THE FATHER.

The father is the responsible head of the family, and is a synonym for confidence, love, protection, and care. What helpless and pitiable objects are fatherless children. In them we can readily see the value of a father. This parent can not be too highly prized, and loved, if it do not interfere with our duties to our father God. It is the duty of the father to govern his family, to love them, to pro-

vide for them, to teach them habits of industry, economy, and honesty, to instill into their minds the principles of good breeding, to give them opportunities for mental culture, to throw around them the influences of the Christian religion, to try to make them useful members of society, and set a godly example before them in all the Christian virtues. Those bursts of passion, habits of indolence and intemperance, of covetousness or wastefulness, of over-severity or recklessness, of anger or revenge, which mar so many homes, should all be avoided. The father should be a tower of strength to the wife and children, loved and revered by them. He should make himself *worthy* of this respect and esteem. Let him remember that he is responsible to God, in a large measure, for the being and well-being of those under his care. What he does and how he does, will live after him. "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Train up a child in the way he should go, and when he is old he will not depart from it."

THE MOTHER.

"No sweeter name has ever fallen on human ears than that of mother; and what high and holy duties rest upon her. 'Tis she who gently guides the tottering steps of childhood, and her soft hand that smooths the brow, wipes away the tear, and supplies its wants. Mother is the child's first teacher, and by her gentle influence molds its thoughts and habits, and prepares it for future usefulness. Her influence can not be estimated; and let the enchanted wand which she waves be guided by intelligence and virtue, and the prosperity of a nation must rise to a height of glory unsurpassed. Look at

those good mothers of a century ago, to whom we not only owe the freedom of our country but its prosperity as a great nation of the globe. While they sent forth brave and noble sons to meet the British, to endure the march and all the perils of war, these noble mothers were spinning wool and flax, and their daughters were weaving and making up garments for those who had gone forth to fight for their country's liberty. And Washington has truly said, 'Had it not been for those household manufactures we never should have succeeded in the Revolution.' Let us all look at the mothers of the present day. Do they still rank among the manufacturing producers, or have they sunk to the non-productive consumer, one of the most fruitful sources of disorder, suffering, and demoralization that could possibly be devised. Go to those homes of wealth and affluence, if you please, by whom the less influential are guided. Their daughters are being educated in music, painting, and all the ornamental branches, while the most essential, and those most calculated to secure their welfare and happiness, are entirely neglected. Do they expect their daughters, as wives and mothers, to live a life of sunshine; that their paths will always lead through avenues of beauty; that they will have no cares, no crosses, no responsibilities, no self-denials; that under such influence they are capable of affording the highest happiness to be found in the present life? Ah! no. What is it that makes home one of the dearest and fairest spots on earth? It is that the mother understands well the duties of a housewife. This is her appropriate sphere, for she is queen of the sacred circle of home. Here she has prepared, in this domestic sanctuary, the most inviting of all resting-places for her loved ones. The well-spread table greets them, displaying the

tempting viands whose delicacy and perfection are all her own. The golden butter, the foam-light biscuit, and the cake crowned with every ideal device that cake can possess, are a little world of themselves. But this is not all; her home is redolent with heavenly influences. She is not only making their earthly home beautiful, but she is striving to have them gain an immortal one, whose beauties are unfading; and when once united there they will never part. She is guarding them as well as possible from evils to come, and preparing them to meet bravely all the trials and difficulties of life, and to triumph over them. This is her highest calling, her noblest mission; and when she fulfills it well she will accomplish something worthy of life.

“There is not a more beautiful illustration of a good Christian mother’s influence, than that found in the life of Susanna Wesley. She was the mother of men who moved millions toward the better life. And every effort for the salvation of the people was talked over before those children, in the Epworth rectory; and their lives show how much they were influenced by her instruction.

“It has been said that only in America can the influence of the mother be truly felt. This may be so to some extent. But let us look at the past histories of kingdoms and empires which have flourished and declined. To whom did Rome, the great empire of the world, owe her greatness, and her decline and fall? It was due chiefly to the good and evil influences of the mothers of those times, for they are the preservers of all that is good and pure and true in humanity. Rome held her dominion while she had such women as Lucretia; but when Rome became dissolute, her power passed from her.

“We find in Roman history the name of Cornelia,

a mother celebrated for her many excellent qualities. She was of exalted rank—the daughter of Scipio, one of the most distinguished names in Roman history. She preferred the life of a quiet Roman citizen, refusing to become the wife of a king. She was one day visited by a lady of rank and wealth who brought with her a number of costly jewels, which she exhibited to Cornelia, thinking, no doubt, she would be delighted at seeing them. She then requested Cornelia to present hers. The mother retired to her room and brought forward her two sons, Tiberius and Caius, saying, ‘These are all the jewels of which I can boast.’ Under her influence they became eminent men. The name of the lady and her jewels have perished, but the names of Cornelia and her two sons will be as enduring as time.

“History tells us that in the fourteenth century, in the little town of Arvals, Isabelle, the future queen of Spain, and her mother, lived many years in obscurity. Her mother was a woman of strong religious feelings. She exercised great care in educating her daughter properly, and impressed upon her young mind, by repeated admonitions, the strictest lessons of piety, which had a very great influence upon her future career. It is stated that when she ascended the throne the faculties of her people were locked up in a death-like lethargy, and she breathed into them the breath of life. The achievements of her reign seem scarcely less miraculous. She was ever ready to sacrifice self to the consideration of public duty. It was under her patronage that Columbus achieved his discovery of this western world. ‘I will,’ said she, ‘assume the undertaking for my own crown of Castile, and am ready to pawn my jewels to defray the expenses, if the funds in the public treasury shall be found

inadequate.' Her historian says that her subjects extolled her as the most brilliant exemplar of every virtue, and mourned over her death as the last of the prosperity and happiness of their country.

"Napoleon Bonaparte was once asked what was the greatest want of France. He replied, 'Good mothers;' for, said he, 'the moral influence of the mother is greater than that of any other class.' From facts which we can gather from history, we are ready to conclude that the mother, in her own sphere, can have greater influence in kingdoms and empires and republics, and also in the world generally, than when such influence is thrown away for outside ambition which certain self-styled reformers are clamoring for, encouraging in women the vain wish for place and power, while these so-called reformers gather for themselves alone the coveted reward—notoriety. The great and absorbing question of woman's rights is occupying more and more attention in this country and in other parts of the world; and its evil influences are already being felt. And what are her rights, or rather her duties, is a question which all have the liberty to answer according to their own ideas.

"As a mother, her duties are positive and well defined. Her life-work is before her; and it is impossible to conceive of a grander or more important one. She is the teacher, the maker of home, the cultivator of its virtues and refinements; and no human ethics, theories, or reforms, can give her a nobler or more exalted position than this. As a daughter, let her be true to herself, and unmoved from the sphere which nature and providence have designated. And let her shrink from everything which will in any way make impure the atmosphere of refined and delicate sentiment that encircles her. Let her ever struggle to preserve these

pure and holy home influences which masculine women are throwing away for outside ambition.”—
[*Mrs. W. I. Ballinger, Plain City, Ohio.*]

Jesus, Mother, Home, Heaven!—sweetest words that ever fell on human ears. Bless God for good mothers. They are the brightest gems of earth. Jesus had a mother—she was a noble woman. Oh! that all mothers would realize the responsible position they occupy!

CHILDREN.

A home without children is as a barren desert. God never meant it so. It is as unnatural as a fountain without water, as clouds without rain, as trees without leaves, blossom, or fruit. God breathed into man the instinct of pro-creation, and sanctified the desire for children when he said, “Be fruitful and multiply and replenish the earth.” How shockingly is this power abused in the human race. The *voice* of the little murdered innocents will damn many a soul. Old Herod of Bethlehemic fame will have plenty of company in the eternal world. Will not many go from this nation and from this age, to meet the condemnation of the Jews who gave their children to the flames of Moloch?

Children in the home are the gift of God. So the Bible teaches. They should therefore be trained up for Him. They are a “heritage of the Lord.” Barrenness, among the Jews, was considered the greatest reproach that could befall a woman.

Children are in duty bound to honor, obey, and help their parents. “Honor thy father and mother, that thy days may be long in the land.” This is the first commandment with promise. Good chil-

dren are a source of much comfort and happiness to parents. The judgments of heaven will follow children who are undutiful to those who have given them life, and have nurtured them in their early and tender years. "Children, obey your parents in the Lord; for this is right."

Children, kind to each other, dutiful to their parents, obliging to servants, respectful to friends, and polite to strangers, what a happy home they make! What a pleasure to be where they are. But "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

As this book may fall into the hands of many young people, they may be interested in the following short view of duties to parents: "First: As children have received many important favors from their parents, gratitude, and therefore virtue, requires that they should LOVE them. Second: Considering the superiority of age, and the probable superiority of wisdom, which there is on the side of parents, and, also, how much the satisfaction and comfort of a parent depends upon the respect shown him by his children, it is fit that children should REVERENCE their parents. Third: It is fit that while the parents are living, and the use of their understanding continues, their children should not, ordinarily, undertake any matter of great importance without advising with them, or without very strong reasons pursue it contrary to their wishes. Fourth: Young people need guidance and government in their minority. There is peculiar reason for trusting the prudence, care, and affection of a parent, rather than any other person. It is therefore reasonable that children in their minority should OBEY their parents. Without this, the order of families and the happiness

of the rising generation can not be secured. But the commands of the parents must be consistent with the will of God. Fifth: Virtue requires that if parents come to want, children should furnish them with the necessities, and, if possible, with the conveniences of life.” *

He who would forsake his father or mother in want or old age is devoid of every principle of decency, manhood, and religion. Jesus, when in the agonies of death, upon the cross, made provision for the care of his heart-broken and sorrowing mother. Go, son, daughter, care for thy father, thy mother.

BROTHERS AND SISTERS.

“ Whatever brawls disturb the street
There should be peace at home:
Where sisters dwell and brothers meet,
Quarrels should never come.”

“The intercourse of brothers and sisters should be marked by the frankness and familiarity befitting their intimate relation. But this certainly does not preclude the exercise of all the little courtesies of life. Young man, be polite to your sister. She is a woman, and all women have claims upon you for courteous attention; and the affection which exists between you adds tenfold to the sacredness of the claims she has upon you, not only for protection, but for the exercise toward her of all the sweet amenities of life. Except your mother and your wife, or affianced bride (if you have one), no one can possibly have an equal right to your attentions. If you are young, and have neither wife nor lady-love, let your mother and sisters be to you the embodiment of all that is tenderest, most beautiful, and best in the human world. You can have no

better school than your daily intercourse with them, to fit you for female society in general. The young man who loves his sisters, and treats them with the politeness, deference, and kindness which is their due, is almost certain to be a favorite with their sex generally; so, *as you value your reputation for good manners, and your success with other ladies, fail in no act of courtesy to your sisters.*

“The gentle and loving sister will need no injunction to treat an affectionate, polite, and attentive brother with the tender and respectful consideration which such a brother deserves. The charming courtesies which you practice so gracefully in your intercourse with other gentlemen will not, you may be sure, be lost upon him. True politeness is never lost, and never out of place; and nowhere does it appear more attractive than at home.”

THE FAMILY GROUP.

“In purest love their souls unite,
That they with Christian care,
May make domestic burdens light,
By taking mutual share.”

Every family is a little kingdom. The father is the king, the mother the queen, the children and servants the subjects. The will and word of the father and mother, guided by reason, experience, and the word of God, is the law. All are responsible to God for the course they pursue, the words they speak, and the acts they perform. Order is the first law of nature and of God. Where there is no order or discipline, there anarchy and confusion prevail, conjugal, paternal, and filial affection are broken up, and misery sweeps in like a flood. Peace will depart, and angry strife and bitterness come. Children will grow up rude, uncult-

tivated, wicked, and selfish. Refinement can not exist with disorder. The evil effects of such a state of things will be seriously felt in the community, in the church, in the state, and in the after life of all that may be connected with those raised up under a state of confusion and misrule. It ought to be the first and paramount ambition of every parent to have a well-ordered family. It is the duty of the father to govern in mildness, firmness, and love. If he can not rule, and his wife can, he had better give it over into her hands. Better, far better have a woman to rule than to have no rule at all. In the absence of the father the mother should take his place and govern the family. The wife and mother should be a help meet for the husband and father. There should be no jar or conflict between them. They should be one. Whatever differences they may have should be adjusted privately, and not brought before the children. Contention and angry words between father and mother will produce like results between children. Many a home is cursed and blighted with parental contentions. Too much fault-finding is not good. Many a wife is totally discouraged by the continual fault-finding of the husband. Many a husband is driven to desperation, his nobility and manhood destroyed, by the annoyances, contentions, and eternal dissatisfactions of a fretful wife. How can a boy grow to noble manhood, a girl to beautiful womanhood, without the genial influences of parental approbation. Do not destroy the self-confidence, the manly and womanly instincts of your children by scolding, fretting, fault-finding, and abuse. Encourage your children. Praise, but do not flatter them. Point out their errors in kindness. If you must be severe sometimes, do not be bitter and harsh. I know

one now grown to manhood, who will not likely ever rise above the unjust floggings, the abuse, and the harsh treatment he received under the parental roof. The wounds he received in his sensitive nature are deep and permanent. Many things he then regarded as unkind and unjust. Age and experience have not changed his mind. Home should be a synonym for love and confidence and happiness. There should be mutual forbearance and forgiveness. None are perfect; and where persons are so intimately acquainted and associated together from day to day for a series of years, it is easy to see each other's faults. We should not look for faults to chide, but to correct in love; and aim to see virtues to commend. The temper will often be tried by the out-croppings of willfulness or native wickedness or weakness. There will be frequent cases for the exercise of forbearance. Wrongs, apparent or real, will often be committed. And if forgiveness be not exercised, peace must depart from home, or the group be broken up. Each one should seek to make the other happy. *Taunting* should have no place in the family circle. Selfishness is a foe to peace and comfort. Self-sacrifice often brings more happiness than a rigid adherence to one's personal rights. Jesus gave up much that we might be saved and eternally happy. Will he lose anything by the noble sacrifice he made for us? Certainly not.

One object of home-life should be the happiness of its inmates. This should be made incidental, and will therefore be best secured by doing right. Happiness secured by a sacrifice of truth, or right, or principle, is a very vapid thing, and must result, ultimately, in misery. The great object of home-life should be to train up for *usefulness* here and *happiness* hereafter. As this requires so much per-

sonal care, attention, and labor, the end is best secured by breaking up society into groups, dividing the responsibility, and throwing those together whose interests, aims, and aspirations will most naturally be identical. Hence we have the family group composed of the father, mother, and children, and, in some instances, assistants or servants.

A family without *religion* is like a vessel without a rudder, as a traveler in the wilderness without a compass. The Christian religion, with its glorious hope, is like an anchor to the home circle. Though the storms of adversity may howl without, yet within all is safe. And like Noah's ark, the family staying on God in faith, and hope, and love, and obedience, will rise above the waves of time, protected by the arm of Jehovah, and will, in due time, rest down quietly on the mount of prosperity in the full enjoyment of God's gracious promises. But the fury of the Lord will be poured out "upon the families that call not on his name." I would not give much for the public exercises of those who have no family religion. The tree that would bear Christian fruit in public life must root back into the subsoil of home for its nourishment. The religion that is only to be seen of men is a hollow affair. It may endure for a time, but can not always be guarded from the pressure of life, and will at some unexpected turn explode, but to show the folly, weakness, and hypocrisy of the possessor. Children are tell-tale things, and unconsciously exhibit the principles, teachings, habits, and life of the parents. Before they are born, parents, they are imbibing your disposition. When children become old enough to notice and imitate I have heard parents say, "Now we must commence to live a different life." It is well to begin at this late hour. How much better to have commenced before the

little one looked out upon the sunlight of God. Then a good disposition might have been *imparted* to the child. Now untold labor must be bestowed upon a crooked stick to make it straight. Never will family groups be free from bursts of passion, evil dispositions, and consequent misery, until these evils are anticipated and prevented in the offspring by being remedied in the parents. Parents, remember that your children are but the reflex of your own dear selves.

CHAPTER II.

CIVIL GOVERNMENT.

PRINCIPLE II.

Civil government is ordained of God, to be established among men to regulate their intercourse with each other; and it becomes the duty of all to help establish, maintain, and perpetuate good government. And particularly "is it the duty of every church-member to lead a quiet, peaceable, and godly life among men, as it becomes a Christian to live in peace, and be subject to the higher or ruling powers, as the word of God requires."

ORIGIN OF AUTHORITY.

All power belongs to God. He reigns over devils, men, and angels. This is plainly taught in his

word. David, who in his public life was a man after God's own heart, has with great enthusiasm declared: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." (I. Chron. xxix. 11, 12.) The Psalmist, in leading the devotions of all coming ages, says: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Ps. cxlv. 13.) Again it is said, "The heaven is my throne, and the earth is my footstool." Daniel says of the Lord, "Wisdom and might are his; he changeth the times and the seasons; he removeth kings and setteth up kings." Christ teaches us in our prayer to say, "Thine is the kingdom, and the power, and the glory, forever." In him, that is, in God, we live, and move, and have our being. In his hands are the issues of life and death. Paul, who is good authority, says, "For of him, and through him, and to him are all things," and that God "worketh all things after the counsel of his own will." James declares, "There is one Law-giver, who is able to save and destroy." And John, on the isle of Patmos, declares, "Thou hast created all things; and for thy pleasure they are and were created." (Rev. iv. 11.) If he created them he has a right to govern them.

DELEGATION OF AUTHORITY.

All power, therefore, exercised by any one other than God, is derived from him. To every living

rational being he has delegated a degree of power subordinate to him, for the preservation of life, for the possession of liberty, for the pursuit and enjoyment of happiness and salvation. Even of the inferior animals this is true in a large measure. Life was given of God, and is a sacred thing. Liberty is the instinct of every living being. Happiness is the normal condition of every sentient being. The right to defend, possess, and enjoy these, God bestows with them, upon every human being. Power is inherent and perpetual in man by the gift of God. To God he is responsible for its use. Explain it, deny it, or reason upon it as we please, it still is true that every person, state, combination of men, king, or ruler, is responsible to the God of the Bible for the exercise of the authority that may be invested in any of them.

GOVERNMENT DEFINED.

Any exercise or concentration of this power in man is denominated government. Hence it is said, "He that ruleth his spirit is better than he that taketh a city." This is a personal exercise of the power in one ever himself. But men are social beings, and must, in order to accomplish the ends of their being, live together in society. Any concentration of this power possessed by each, in one, or more than one person, for wise ends, or the benefit of the whole, is government. If this concentration and exercise of authority pertain to mental culture it is called *school government*. If it be for the interests of the soul, to regulate its relations to God in this life and in the life to come, it is called *ecclesiastical government*. If it be for the regulation of our conduct with each other in this life in a social relation, as man with man, family with family, state with

state, nation with nation, it is called *civil government*. The word signifies to regulate, direct, control, govern, protect. These words also indicate the office, end, or object of government.

CHURCH AND STATE GOVERNMENT SEPARATE.

The church and state are two separate, distinct organizations. The union of church and state is contrary to sound policy, to the nature of the two institutions, to experience, and, above all, to the word of God. They are alike in this, that they are both ordained of God, and have for their end the good of man and the glory of God; and they are founded in the principles of justice and truth. But here the analogy about ceases. The Jewish theocracy is an example which God has given us. In this the civil and ecclesiastical polity are distinct. The state was headed by the judges and the kings; the church by the priests. A king, as such, dare not perform the functions of a priest. For so doing God was angry with Saul. Each must attend to his own office. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's." Christ refused to wear a crown. He was a king, but not a civil one. His crown and kingdom were spiritual. "My kingdom is not of this world." Thus spake the Savior in describing the nature of the church. If his kingdom, crown, and subjects had been of a civil nature, then would his disciples have fought that he be not taken.

The church is spiritual; the state is temporal. The church pertains mostly to the soul and inner life of men; the state to the body and outer life. The church is based on moral suasion; the state on force. Men are chosen to office in the church for their moral and religious qualifications; in the

state for their social and civil qualifications. The church persuades men to adopt her views; the state compels men to submit to its laws. The church is an exhibition of God's love, mercy, and forgiveness; the state of his justice, judgment, and power in punishing sin and rewarding righteousness. The church most clearly shines out in the New Testament; the state in the Old Testament. The church, as such, will be recognized in the world to come; civil states will not. Hence, ecclesiastical sins may not always be punished in this life; national sins, as such, must always be punished in this world. The object of the state is to secure justice, happiness, and prosperity in this life; the object of the church is to secure the salvation of the soul, and its ultimate happiness in the world to come. Hence, the codes of law for each should be separate, yet both founded in the revealed will of God. The church should not pass laws for the state, nor the state pass laws for the church. Each one should keep in its own sphere. Yet they should mutually aid each other in carrying out their lawful ends. An officer of the state should not, therefore, be an officer of the church. A man should be an officer in the state because he has been duly appointed by the state; and so of the church. The church may render aid to the state in the interest of good civil government, and to secure the salvation of the souls of politicians, but not as a means of bringing the state under ecclesiastical control. The state may render aid to the church, as a means of securing good civil government in a shorter, cheaper way, on the broad principles of equal justice, but not with a view to sinister ends, in the interests of any ecclesiastical party or set of church notions. If taxing church property secure more directly the ends of human government, then tax it. If it be thought that the

influence of churches diminishes crime, if it be thought cheaper to prevent crime than to punish it, if it be thought that the amount of money lost to the state treasury by the non-taxation of church property diminishes public crime *more* than the same amount collected and disbursed by the state in feeing officers to execute the law, in building prisons, etc., then exempt church property from taxation.

DIFFERENT FORMS OF GOVERNMENT.

If the power be concentrated in the father of a family or tribe, the government is called *patriarchal*. This is the most ancient of all forms of civil government. It is that of which we read in early Bible history. If the power be vested in a military leader, it is then called *military government*.

There are three forms of government usually recognized by political writers, monarchy, aristocracy, and democracy. If the power be vested in one man so that the will of the ruler in part or wholly be the law of the land, it is called a monarchy. There are two kinds of monarchy, absolute and limited. If the will of the ruler be the law of the land, it is an absolute monarchy. If that will be restrained by a constitution, it is a limited monarchy. If the power to rule be vested in a combination of persons denominated nobles, it is called an *aristocracy*. The term is derived from two Greek words, *aristos*, best, and *krateo*, to hold or govern; that is, to hold the power, and govern by the best class of persons and in the best manner. The idea is well meant, the theory is good, if the practice be not always so. And if this privileged class could always be kept pure and unselfish, it

might be a very desirable form of government. But experience proves corrupt combinations to be very dangerous.

When the people retain the balance of power, and do the ruling themselves, it is called a *democracy*. A pure democracy is one in which all measures of any importance are decided directly by the people. The people make the laws. "Such was the government of Athens." Congregationalism in church and democracy in state are the same form of government. There is a modification of democracy, in which the laws are made by representatives chosen by the people. This is called republicanism. The United States is an example of this kind of government. Some one says, "The difference between a democracy and a republic is more imaginary than real," because the principle is, the same: *the power belongs to the people*. The difference is in the form of expressing that will. The republic is an accommodation to large masses of people, spread over an extensive territory. So where an aristocracy is confined to a limited number of persons, or has become corrupt, it is called an *oligarchy*. They are different terms, used to express different phases of the same subject. These different forms are often combined in one nation, and are rarely found alone. In England, the House of Commons represents democracy or the people, the House of Lords the aristocracy, the queen, the monarchy.

A government is called a theocracy in which God is recognized as the head, the supreme ruler, the king, the governor. Such was the Jewish government in the time of the judges, from the time of Joshua until Saul was crowned king. An effort is now being made to make the American government a theocracy by acknowledging God in the

constitution as the *supreme ruler*. But God is the supreme ruler of the universe and of this nation, whether we formally acknowledge it or not. And, whatever be the form of government, this truth, solemn and awful as it is, should be accepted, *in theory and practice*.

That government is the best which makes *life and property* the most secure, *liberty to do right* the largest, *general prosperity* the greatest, and brings *happiness* the nearest to all its subjects. Governments should be for the many, and not for the few; therefore there should be just and equal laws administered by the most unselfish persons,—persons who rule, not for the interest it is to them, but for the good of the people,—men fearing God, hating wickedness, and loving righteousness. A theocratic basis, combined with general intelligence and virtue, developed in some form of democracy, (or *republicanism*, which is but another name for representative democracy,) seems to be the best form of which we can conceive. But arguments may be adduced for all forms and combinations of government; and every one, perhaps, has its place and uses, except those which are made the instruments of self-interest, oppression, and wrong. The sooner such governments give way to better ones, the better will it be for mankind. As the world becomes more intelligent and virtuous, despotic governments will give place to those which are more liberal.

OBEDIENCE TO CIVIL LAW.

All power to be exercised for the purposes of government is inherent in man by the gift of God. But men are social beings and must live together in society. Hence their interests in many things

become identical; and to secure the ends of justice, some settled line of policy must be decided upon and followed. These general interests, thus codified and based in universal justice and equality, constitute the law of the land, to an observance of which every person in the commonwealth is bound. It would not be fair, if any were left free to violate these principles. Hence arise the necessity and obligation of *civil obedience*. If every one were honest, intelligent enough to interpret and apply the laws, and disposed to self-government, all might go their way without anything further, and, in their relations to each other, recognize these general principles, each being free, in other respects, to do as he might choose. But the experience of all ages proves that the mass of mankind will not of themselves and for themselves obey laws, however wise and just they may be. Hence it becomes necessary to have persons called officers to compel obedience. And if it be a crime to disobey the law, it is also a crime to resist or treat with contempt him who would execute the law. Hence *obedience* to "magistrates" is enjoined.

But my neighbor and I may have a dispute over some point in which our self-interests are respectively involved. We call each upon the magistrate to execute the law. For whom shall he act? If he act at all he must act for the one and against the other. *I* am not fit to decide. Self-interest, ignorance, or prejudice may mislead me. So with my neighbor. But may not the officer judge between us? It might not be safe. Friendship, interest, or prejudice may mislead him. It would be best if my neighbor and I could between ourselves interpret the law, and adjust our difficulty. But seeing we can not, we had better refer our case to some disinterested party, before whom we can

state each his case separately, with such reasonings and explanations as may be necessary, and have, if possible, a considerate, impartial, disinterested decision. Then the civil officer can, without any imputation of partiality, execute the law as decided by the court. Hence is seen the necessity of COURTS OF JUSTICE. And submission to their decision is also seen to be a necessity in any well-regulated state. This we regard as a legitimate process of reasoning. But we are not left to mere opinion and experience upon this matter. God has spoken with a voice that can not be mistaken. He commanded obedience to Moses, and punished severely any revolt from his authority. (Num. xii. 1, 9-11; xvi. 1.) Solomon says, "Keep the king's commandment, and that in regard to the oath of God." (Eccl. viii. 2-4, also x. 4.) Those who take the oath of fidelity or allegiance to a civil government should scrupulously regard that oath. But the obligation to obey exists even without the oath. Christ obeyed fully and honestly the laws of the land in which he lived, and, rather than give offense, paid tribute, or tax, where there was no claim. (Matt. xvii. 24-27.) His teaching was to the same effect: "Render therefore unto Cæsar the things which are Cæsar's. (Matt. xxii. 21.) "Let every soul be subject to the higher powers." "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." "Ye must needs be subject, not only for wrath (fear), but also for conscience' sake." (Rom. xiii. 1-7.) "Put them in mind to be subject to principalities and powers, to obey magistrates." (Titus iii. 1.) "Submit yourselves to every ordinance of man for the Lord's sake," etc. (I. Peter ii. 13-15; Ex. xxii. 28; I. Sam. xxiv. 6, 8, 10; xxvi. 9-11; I. Kings i. 23, 24;

Job xxxiv. 18; Eccl. x. 20; Dan. vi. 21.) "Thou shalt not speak evil of the rulers of thy people." (Acts xxiii. 2-5; I. Pet. ii. 17; II. Pet. ii. 10, 11; Jude viii. 9; Hosea xiii. 10, 11.)

This accumulation of evidence from the word of God very clearly indicates his mind, and, with other references which might be made, throws a world of light upon this subject. We have learned, First: That all power belongs to God, and that to him we are all responsible. Second: That he has delegated a degree of power to every man, and that it may be executed by him or by any one who may be duly authorized to do so. Third: That men are social beings, and must live together in society in order to subserve the ends of their existence. Fourth: That society requires government; government requires just and equal laws; laws require officers to enforce them; officers require authority for the performance of their duties; and that authority demands OBEDIENCE on the part of subjects as well as their respect, honor, support, and sympathy. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (I. Tim. ii. 1-3.)

THE EXTENT OF THIS OBEDIENCE.

This obedience is not absolute and unlimited. It extends only to things which are right, and to things indifferent. If the commands of the ruler be right, the duty to obey is evident. If the command of the ruler be a matter of policy, and involve, in its obedience, no violation of righteous principle, the

duty of obedience ought to be equally plain, for it is equally binding. The Savior's example in paying tribute is to the point. He, in thus doing, violated no moral principle, though he was under no moral obligation to pay the tribute-money. His refusal would have been bad policy, a bad example, and would have exerted a bad influence. It would have brought him and his cause unnecessarily into bad repute. No good end would have been attained by it. The gain in refusing would in no wise compensate for the loss in paying. The gain in refusing would be small, amounting only to the value of the tribute-money. It is a severe rebuke to those who carp and contend about unimportant differences, to the injury of themselves, the offense of others, and the damage of a good cause. But if right, if truth, if principle be involved, the case is quite different. Rulers have no right to command us to do wrong. We dare not obey them when they thus command us. There is no authority in us or out of us, that has any right to compel, or even induce us to do *wrong*. What we know is wrong we should reject even at the risk of our lives. No one need say, "The law requires it. I know it is wrong. But I must obey the law." This is folly. It is a falsehood to say, "I am compelled to do wrong." *Die, rather than do wrong.* God will reward you for it. When the king of Egypt commanded the midwives to murder the male children of the Hebrews, they feared God, and obeyed not the king. And God dealt well with the midwives for their disobedience. (Ex. i. 15-21.) When Saul determined foolishly and wickedly to destroy the life of Jonathan, the people interfered and rescued him out of his father's hands, "that he died not." (I. Sam. xiv. 27-45.) The children of Israel sinned grievously against

the Lord, by walking in the statutes of the heathen, and in those which the wicked kings of Israel had made. They should have obeyed the Lord at all hazards. (II. Kings xvii. 7-17.) The Lord was with Hezekiah, and blessed him, and "prospered him whithersoever he went forth," though "he rebelled against the king of Assyria, and served him not." (II. Kings xviii. 7.) Nebuchadnezzar made a great image, and commanded it to be worshiped. Shadrach, Meshach, and Abednego refused to do so. They were bound and cast into the fiery furnace, heated seven times hotter than usual. God was with these brave men, and delivered them. Not even the smell of fire was upon their clothes. (Daniel iii.) Daniel, in defiance of the decree of king Darius, performed, in his usual manner, his duties to God by praying three times a day. For his temerity and faithfulness, Daniel went into the lion's den, but came out unharmed. God defends the right. Resistance, in the proper manner and spirit, to wrong, is obedience to God. It is only the things that belong to Cæsar, or the state, that should be rendered to him. We should refuse to the civil magistrate what belongs to God. The apostles were forbidden to preach in the name of Christ. Their prompt response was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts iv. 18-20.) So they went out and preached. They were brought before the council, charged with preaching the gospel contrary to civil commands. Their defense was simple and characteristic: "*We ought to obey God rather than men.*" Wonderful words: worthy to be written on imperishable parchment, with a pen of iron, in indelible ink, and attached to every legal document in the world!

OPEN RESISTANCE TO GOVERNMENT.

Government, then, can never be pleaded in favor of tyranny, oppression, and wrong. It is not an instrument of personal or family aggrandizement. And when government is subverting entirely its ends, which are, protection from our enemies in life and property, the encouragement and administration of justice between man and man, the opening up and keeping open of channels for the pursuit of happiness in legitimate ways, and the repression of those evils which interfere with the material, intellectual, and social prosperity of a nation, then it may be resisted by a non-compliance with obnoxious edicts, by petitions for a redress of wrongs, by remonstrance against political encroachments, by a public exposure of the wrong, and, if the government be clearly in the wrong, and the people clearly in the right,—*if there be reasonable hopes of success*,—by open and armed resistance, if all other means prove unavailing. The government may be entirely subverted, and another established in its place, founded on proper principles and based on justice and righteousness. But revolutions should be resorted to only in extreme cases. It is better to suffer wrong while it is endurable, than to resort to doubtful expedients which may result in failure, and entail misery and ruin upon thousands of innocent persons.

A bad government poorly administered is better than no government at all. Hence it is often our duty to submit and keep the peace when things politically are not what they should be. It was not God's will that the Jews should have a king, yet when they would have one, he counseled and commanded them to obey him in all things lawful. Jesus said, "The scribes and the Pharisees sit in

Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not."

A ruler ought to have respect to the will of the people, but should not carry out that will if it be wrong. Pontius Pilate, against his own convictions, condemned Christ. His conduct was cowardly and disgraceful. He was there to administer justice, and not to be governed by the clamors of an excited rabble. If the people demand what is wrong, a ruler is not obliged to yield. If he do, he is as guilty—if not more so—as they are.

CHAPTER III.

THE TEMPERANCE QUESTION.

PRINCIPLE III.

Temperance which consists in a moderate use of things helpful and healthful, and in total abstinence from all things injurious, and especially in abstinence from ardent spirits as a beverage, is the doctrine of reason, experience, science, and the word of God, and hence it should be taught and enforced by the church and the state.

THE DISCUSSION.

With perhaps but one exception, which is that of the Presbyterians of the United States, in the

General Assembly of 1811, ours is the oldest ecclesiastical action on record, designed to suppress the traffic in ardent spirits. It can not in truth be said that we have been tardy or negligent in this matter. We were among the pioneers in the temperance movement. The American Temperance Society, which accomplished so much good in its day, was organized in 1826. But *five years* before this, the General Conference of The United Brethren in Christ formed itself into a temperance body; and we have never receded from the position then taken. The attention of the third General Conference, which convened at Dewalt Mechlin's, in Fairfield County, Ohio, May 15, 1821, was called to this subject by one of its members, George Benedum. And though whisky-drinking was then as popular as tobacco-chewing is now, yet our German fathers did not fear to attack the evil.

In the spirit of the Master they "Resolved, That neither preacher nor lay member shall be allowed to carry on a distillery; and that distillers be requested to willingly cease the business; that the members of the General Conference be requested to lay this resolution before the several annual conferences; that it shall then be the duty of the preachers to labor against the evils of intemperance during the interval between this and the next General Conference, when the subject shall again be taken up for further consideration."

I can not but admire the keen sense of right, the far-reaching thought, and moral heroism of those humble men. May their mantle fall upon all their sons to the latest generation.

It is a principle with us to be temperate, and to oppose intemperance. The question is discussed yearly in most or all of our annual conferences. Our periodicals are all strictly temperance papers.

No other kind would be tolerated by us. Our hymnology, which always shows the sentiments of a people, breathes out in strong and touching strains against the demon foe.

“ Oh! turn from the wine-glass away,
Nor look on the wine when it's red;
Though urged by the wealthy and gay,
Remember the blood it has shed!
Touch not with the poison thy lips,
If thou wouldst be free from its pains;
For he is in danger who sips—
He only is safe who abstains.—[Hymn 895.

Our pulpits are loud and bold and persistent in exposing and denouncing the evil. He who joins any of our churches, virtually joins a total-abstinence society. And though we can not go into secret orders to oppose intemperance, yet we consider ourselves second to none in our devotion to the temperance cause and in our hatred to all traffic in and use of, as a beverage, rum, gin, brandy, whisky, and all other intoxicants.

The following rule is enforced in all our churches: “The distilling, vending, and use of ardent spirits as a beverage, shall be, and is hereby forbidden throughout our society; and should any of our members or preachers be found guilty in this respect, they shall be dealt with as in case of other immoralities; provided, however, that this rule shall not be so construed as to prevent druggists and others from vending or using it for medicinal or mechanical purposes.”

All this is commendable and right, for temperance is a Bible doctrine. When Paul spoke before Felix concerning the faith in Christ, “he reasoned of righteousness, *temperance*, and a judgment to come.” His second article of faith was the subject I am now considering. (Acts xxiv. 25.) It

was a recognized principle among the heathen, which Paul incorporated into the Christian system, that "every man that striveth for the mastery is temperate in all things." (I. Cor. ix. 25.) And in Galatians v. 23, temperance is named as one of the gracious fruits of the Spirit. Peter, in recounting the things we are to add to our faith that we be not "barren nor unfruitful," says we must give all diligence to add temperance to knowledge.

The *examples* of the Bible are very forcible. Noah, after the flood, was unfortunate in his husbandry at one time, by making too much wine. And not being able to use all the juice he expressed, it remained on his hands, fermented, and formed the intoxicant principle or alcohol. The old man watched his wine from day to day, still sipping away, and found that though it had soured some, it was not at all unpalatable. And so imbibing to excess one day he became shamefully drunk, and conducted himself with great impropriety before his family. And after awaking from his unnatural sleep and coming somewhat to his senses, being informed that Canaan had treated an erring father with great disrespect, he pronounced a curse upon his son, not so much for the act itself as for the disposition it manifested in the boy. Noah is not the only man who has, through wine, cursed his family—only, since then men are not disposed to wait till their sober senses come, but curse and abuse their families under the impulse and excitement of the wine.

The Jewish law was severe against drunken children. They were reported to the elders for summary punishment. "This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard." Then the miserable boy was taken out and the men of the city stoned him

to death. A few examples of this kind might have a salutary effect in these degenerate days. But whether to stone the fathers or the sons would be a question not so easily decided.

Samson, who was a judge in Israel, a man of extraordinary strength, and who made a great stir in his day, by his Nazarite vows abstained from all strong drink during his life-time. Even his mother before him was temperate. If all mothers and fathers were to abstain from all intoxicants and undue stimulants there would be less taste for strong drink, and more exemplary men in the world. (Judges xiii. 7.)

Of John the Baptist it was said, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost even from his mother's womb." (Luke i. 15.) Timothy, who was a very exemplary young man, of excellent early training and a minister in the apostolic church, was so established in habits of temperance that it required the pen of inspiration to induce him to "take a little wine for his stomach's sake, and his often infirmities." And this wine was doubtless sweet and unfermented, commendable for its nourishing and soothing qualities. When Christ made wine at the wedding in Cana of Galilee it was not rotten grape-juice, but the pure unfermented liquid as God furnishes it in the great laboratory of nature.

No alcohol, which is the intoxicant principle in wines, is found anywhere in living, healthy, growing nature. In the process of decomposition alcohol is formed. It is a product not of growth, but of rottenness. The wine which Christ used in instituting the sacrament was doubtless the juice of the grape just expressed, or preserved so as not to decompose and sour; otherwise it could not be a

fair representative of the blood of Christ. He said he would drink it anew with them in the Father's kingdom. And the wine there will be *new*, for there is no decay in heaven.

New sweet wine ought always to be used in the sacrament of the Lord's-supper. There are three ways in which this may be had. First: By keeping the juice of the grape in so cool a place that it will not ferment. This will be very difficult in most climates. Second: By boiling down the juice to a sirup or jelly. When needed dilute it with a little water. This is a very convenient method; and the fruit of the vine may thus be kept for any length of time. One author I have read says the ancients kept wine in this way sometimes one hundred years. Third: Wine, by which I mean the pure juice of the grape, may be kept by the modern method of canning, just as fruits of all kinds are kept. Christian people ought thus to put by the pure juice of the grape every year that it may be always at hand for communion service. We ought to abandon at once the use of the adulterated stuff sold as wine, and not use as a symbol of the blood of Christ that which is producing untold misery in the world, and sends many precious souls to a drunkard's grave and a drunkard's hell.

Much confusion arises in the minds of many in reading the Scriptures by not knowing that there are nine words in the Hebrew, and three in the Greek, making twelve in all, which we translate with three or four words, such as wine, mixed wine, and strong drink. This accounts for the fact that wine is sometimes spoken of as a blessing, and at other times denounced as a curse. The sweet wine was as harmless as the fully ripe and luscious grape; and it was therefore considered a blessing to make glad the heart of man, and revive him when

he was weary and ready to faint. The sour wine, "that worketh itself aright," the mixed wine, drugged to make it more exhilarating, containing the intoxicant principle, was dangerous to man, bringing with it the sorest evils in its use, and was, consequently, pronounced a curse. Hence it is said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Be not among wine-bibbers." Isaiah nervously says, "Woe to the crown of pride, to the drunkards of Ephraim."

The *prohibitions* of the Bible are very remarkable. 1. Aaron and his sons were forbidden to use wine or strong drink when they went into the tabernacle of the congregation. This was a statute forever. (Lev. ix. 9.) 2. No one could be a Nazirite who did not totally abstain from wine. (Num. vi. 1-4.) 3. Solomon tells us that it is not for civil officers to drink wine, lest it disqualify them for their duties. (Prov. xxxi. 4, 5.) 4. The story of the Rechabites is remarkable and affecting. (Jer. xxxv.) 5. Paul tells us that a bishop, or minister of the gospel, must "not be given to wine;" that he must be "sober, holy, just, temperate." (Titus i. 7, 8.) 6. He, also, in the same book (ii. 2, 3), teaches that the aged men and women be *temperate*, and *not given to much wine*. 7. The young men and women he exhorts to be sober, and sober-minded. (Titus ii. 4-6.) 8. Then Paul, in Romans xiii. 13, gives a general exhortation to all Christians, in this language: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

The *evils* of intemperance are startling, terrible, and heart-rending. It is one of the greatest evils of this day. It is fraught with untold miseries. Eter-

nity alone will unfold the terrible effects of this prevailing curse. It fires up and strengthens the animal propensities. It makes man more of a beast than a man. It destroys his manhood. It maddens, infuriates, and demonizes. The demoniac among the tombs of Gadara was comparatively harmless beside the drunkard. Hence it weakens man's moral sensibilities, so that he can not discern clearly between right and wrong. Under the influence of rum the most horrible crimes are committed. It weakens and finally destroys the mind. It preys upon the intellectual powers, like fire upon wood. It will burn out the brightest intellect of earth. And the only safety is in total abstinence. (Jer. xxiii. 9.) A horrible picture of the influence of drunkenness is drawn by the prophet Isaiah. (xxviii. 7, 8.) It destroys character and influence. It destroys the comfort of homes, and beggars families. It entails misery, shame, and poverty upon helpless children. It is a fruitful source of ignorance and crime. It fills our alms-houses with paupers and our prisons with criminals. It increases our taxes every year. It incites disturbances, quarrels, and lawsuits. It destroys the peace and prosperity of many a neighborhood. It incites bloodshed and murder. It entails a depraved appetite upon the incoming generation. It has a vitiating influence upon the young. It parts husbands and wives. It causes a neglect and prostration of business. It is the cause of much idleness and waste. It causes men to be untrue to their trusts, to themselves, to their fellow-beings, and to God. It is therefore a foe to God and man. It makes a dribbling idiot of the sage, and a consummate fool of the wisest statesman. It fills annually, in the United States, about 75,000 drunkards' graves. It wastes the produce,

the labor, the money of the country. It hedges up the way of the Christian church, and corrupts politics. It is in the way of civilization, education, and refinement. It leads to licentiousness. It destroys filial affection. It produces self-sufficiency and irreligion. There are those who "eat the bread of wickedness, and drink the wine of violence." (Prov. iv. 17.) "The nations have drunken of her wine; therefore are the nations mad." (Isa. xxii. 13, 14; lvi. 12; xxviii. 7. Prov. xx. 1; xxiii. 21, 29-35. I. Cor. v. 11; also vi. 10. Gal. v. 21.) See the crimes with which drunkenness is associated and condemned. (Hab. ii. 5. Isa. xxiv. 7-9. Eph. v. 18.)

There are, then, strong reasons why we ought to be temperate, and engaged in this good cause. 1. Because God commands us to be temperate. This ought to settle the whole question and shape our whole lives. It is a positive precept of his word. The Bible is opposed to all excess, in every way. 2.' We ought to be temperate, because God condemns intemperance. Who can read the references above and not be deeply impressed with the idea? No one can read God's word with any degree of attention and not be truly convinced that he condemns intemperance. 3. We ought to be temperate and abstain from the use of all ardent spirits, because the better judgment and the moral sense of mankind are in favor of it, and opposed to intemperance. 4. We ought to be temperate, because all churches based upon the word of God favor it. 5. Because intemperance dulls the mental faculties, and unfits us for business and the enjoyments of life. 6. Because it unduly excites the system, injures the health, and shortens life. 7. Because it corrupts the soul, vitiates the life, and thus unfits us for the society of the good. 8. It

so excites the passions and destroys the reason as to make drunkards unsafe in society. 9. Because it inflicts a wrong on the community which has a right to the best influence of every one of its members. This influence drunkenness destroys. 10. It is a dreadfully wicked waste of time, money, and talent, for which God will hold men accountable. 11. Because it often entails miseries on the wife, children, friends, or associates. 12. It is an open violation of the laws of nature which teaches equilibrium of parts, moderation, temperance. 13. Because drunkenness is self-murder. It murders time, money, influence, reputation, mind, body, and soul. 14. The appetite for ardent spirits is unnatural. Nature demands no such thing. It is not a product of nature. It is poison. Its use ought to be abandoned. 15. The manufacture and sale of ardent spirits, except in medicine and mechanics, though sanctioned by law, is a wicked business. It is a curse to any community. 16. It is a national curse. 17. It robs men of happiness here and shuts them out of heaven. (I. Cor. vi. 10.) 18. It brings down the judgments of God. (Isaiah v. 22; xxviii. 1. Hab. ii. 15.)

But the suppression of this traffic is no small work. The magnitude of the evil is appalling. There is a vitiated public taste. Thousands love the wine-cup. Many come into the world with this unnatural taste. They have inherited it. Many have tarried at the wine till the desire for it has become second nature. This inherited and acquired taste for stimulants is as strong as life. This must be met and overcome. The tone of of public sentiment is too low. The majority of the people either love the thing, or have some interest in defending or apologizing for or excusing the business. And those who stand up against the

causes of intemperance will have the majority against them. Thousands of persons, not at all addicted to drinking, will, through interest or friendship, or ignorance, affiliate with those who defend, or connive at, the drunkard-maker—the manufacturer, vender, and user of ardent spirits. Thousands of persons are now employed in this business. They must be led to find employment in other occupations. Millions of dollars are invested in the trade—in machinery, grain, and the article in wholesale and retail houses. All this capital must be diverted from this channel. This will be no small work. Medicines are mixed in large quantities every day, with alcohol. These are dealt out by respectable physicians. Thus is the use justified to an alarming extent, and, doubtless, in many cases an appetite created for intoxicants. We are glad to know that the medical profession are awakening to a sense of duty in this matter; that they are beginning to feel their responsibility, and are speaking out on this question in the right way. But in the face of all these difficulties, and others that might be named, we must not despair of success. We must go manfully forward, trusting in God.

What do we want to accomplish the work? First: We must aim to have temperance mothers. We can not hope for success without them. They are an absolute necessity. We must try to convert them all stoutly to this cause. We thank God that many of our mothers are temperance women. But not all are such. And many are too faint-hearted. Give us those who are not afraid to attack the beer-seller—who are ready any moment, if it be necessary, to put a torch to every distillery and whisky-house in the country. Second: We want temperance fathers. A drunken man is not fit to be either

a husband or father. Every woman in the country should shun every man who drinks, in small or large quantities, as she would a viper. All men who tittle or become intoxicated should be hooted from all female society, and never have a wife, or the smile of a woman to rest upon his accursed features. We should have temperance fathers.

Then we must have temperance *teachers*. Public sentiment, in a large measure, is under the influence of our schools and colleges. The power of a teacher is vast and permanent. Those who drink ardent spirits, or connive at the nefarious business, are unfit to be the molders of the minds of the rising generation. And we can not reasonably hope for success in this cause without having strictly temperance men and women in charge of all our public and private schools, of all grades. The schools of the country should be nurseries of temperance thought, and fountains of temperance actions. A man who comes from the schools should be inured against the vice, and an ardent supporter and an earnest advocate of reform on this question. If education does not teach moderation and self-control, it has failed in an important sense.

Then, again, we want all the *churches* committed to this cause. It is a question of moral reform, and lies in the legitimate province of religion; and it should be so considered by every church. Every man should be made to feel that when he joins a church he joins a strict temperance society, and takes a solemn pledge of abstinence from all that will intoxicate. And so long as churches in their deliberative councils ignore this question, they are not only highly culpable before God, but they form a bulwark of strength to those who deal in and use the liquid fire, and stand directly in the way of, and thus materially hinder, the temperance reform.

Ministers of the gospel must take an active interest in this matter. The churches to a large extent are controlled, in one way and another, by the ministers. Their teachings, views, opinions, and influence permeate the whole body, and give color and shape and momentum to nearly everything connected with the moral and religious element of the country. Their influence does not stop within the pale of the church. The community, and even the state, feels the power of their influence and teaching. A wonderful and awful responsibility rests with the gospel minister. His voice should be heard in decided tones, as God has given him authority, against the infamous business of making, selling, and using ardent spirits. The Bible warrants him in speaking in favor of temperance and against intemperance. It is surprising what an amount of temperance matter the Holy Bible contains. And one need not go far to find plenty of texts and ample material for the most searching discourses. He who studies the Bible studies this question. And he who will not preach against the evil effects of wine, gin, rum, brandy, whisky, etc., is "a dumb dog, that can not bark." The most effectual way of meeting this evil is to use "the sword of the Spirit, which is the word of God." Meet the evil as God meets it. Denounce it as he denounces it. Look into society. See the woes intemperance has wrought, the misery it is producing, and then apply, in the spirit of the Master, the divine remedy. Thus awaken the moral sensibilities of the people. Arouse public sentiment. Make the people see and feel that it is a religious duty to be temperate, a duty to discourage the course that may lead to a life of drunkenness, misery, shame, and ruin. All this may be done without meddling in the politics of the country. When a proper sentiment is produced, poli-

ticians will not be slow to take up the question and incorporate it into their platforms.

We want a *temperance literature*. Many may be reached by the book, the tract, the magazine, the newspaper, who can not be fully reached by any other means. The work of the teacher, the church, the gospel minister, ought to be supplemented and aided by the press. So powerful is the press at this day, that it may in a large measure neutralize the influence of the schools and the churches. Therefore it is important that the press of the country be favorable to the temperance cause, and that it send forth year after year, month after month, week after week, and even day after day, a temperance literature. We want public, social, and private life impregnated with this temperance idea.

Hence it is very necessary that there be a correct public sentiment on this very important question. Herein lies the difficulty. Public sentiment is wrong, and the public are guilty before God. If the mass of the people were right on this subject, intemperance would go down. But the people are not right. The political parties know this, and dare not touch the thing, or but lightly if at all. The moment any party takes rigid measures on this question, it loses its place in public confidence. The rum element holds the balance of power in this nation; and so long as public sentiment is as it is, so long but little effective and radical work can be done. Public sentiment must be renovated. To this end we have suggested the foregoing methods. We must begin at home and train up with the aid of our schools, our churches, and our literature, a temperate race. Those grown up wrong must be turned over. This great pool of public thought, prevailing sentiment, must be rectified. To do this we must throw in as much

Bible truth as possible. Those who see the right, and know the right, must be incessant in their labors night and day, to bring about the needed reform. The evils of intemperance must be discussed, held up to view, exposed. The public conscience must be quickened. Law will do but little where the public sentiment will not respect or enforce it. We want first a predominance of moral feeling decidedly in favor of the cause, then law to compel others to come in and regard the rights of humanity.

A few years ago, in a town where there were three churches and as many grog-shops, a minister preached a sermon on temperance. He felt that the evil ought to be stayed. The demon was making its inroads upon some of the best families of the place. The young were rushing on to a life of shame, to fill drunkards' graves. The evil had entered the church. The membership, in a number of instances, had fallen victims to the foe. One man, of a fine family, had died of *delirium tremens*. Whisky-sellers were growing fat while ministers of the gospel were being starved out of the work. Men had money for whisky but none for the gospel. Men would stay away from their families till four o'clock in the morning over the card-table and the glass. They would get drunk, swear, quarrel, and use deadly weapons. Yet with all this the people did not seem to be alarmed. They went about their business as usual. They laughed and chatted; went to church and Sabbath-school; sung and prayed and held protracted meetings. But when the minister preached this sermon on intemperance, the people were thunder-struck at his audacity. "It was wild and erratic." "It would do more harm than good." "And then to preach a temperance sermon on Sabbath evening!" That

was horrible. "Then, we must have alcohol to cut gums and mix medicines." "Such remarks only disgusted the people." "Whisky is good in its place." Thus the people, church-members and all, whimpered and simpered and grumbled and complained and objected and found fault. Three grog-shops and a host of drunkards gave them no alarm, but one temperance sermon gave them a world of uneasiness. To the minister's personal knowledge, there was but one woman—an excellent Christian woman,—in the whole place who sustained him in his course—so saturated was the whole place with whisky. The public conscience was stultified. And so it is in a greater or less degree all over the country. Here and there are noble exceptions, but they are so "few and far between," like angels' visits, that when you come to any united political action their influence is like the pleasant cottage on the plain before the sweeping storm: it rushes in its fury by and leaves the cottage behind, or strews it in fragments over the ground. If we can, by any and all proper means, bring the minds, the feelings, the consciences, the will of the people to a proper standard, the suppression of the liquor-traffic will be a comparatively easy matter. A free people will always find means to accomplish what they really desire to do. The truth is we do not wish to suppress this iniquitous business. We are wedded to it, and love it. Hence we stand and quarrel over modes, while the work of death goes on and thousands annually go to ruin. Here is the great field for temperance men to work—to correct public sentiment, and lead the people, the masses, to really desire and will that intemperance shall cease.

Then, we must have temperance laws. A law is a rule of action. Every well-regulated state must

have just and equitable laws for the encouragement of virtue and the punishment of crime. Law may be regarded, first, as a commendation of the actions of the subjects; second, as a means of education to bring the subjects up to a desired standard; third, as a check or restraint upon vice; fourth, as a power, frequently, to compel men who are unwilling to do what they ought—to pay honest debts, to repair damages, to avoid trespass, etc.; fifth, as a punishment for crime. In all these views the rule of action is not lost sight of. As to the first view, law is simply the outgrowth of public sentiment, and is obeyed from a sense of right. The same course would be pursued without the law. Obeying the law is an afterthought. The law can be appealed to as a justification of the course. The motive exists without the law. Men who are habitually honest or temperate,—so from principle, so from a deep sense of right,—are not so because the law requires it. They are above law, and yet subject to law. As to the second view, the subjects are below the law, and must be brought up to it. Hence it is not an expression of existing public sentiment, or of the sentiment of the subject, but an indication of what it ought to be. To discard or repudiate all laws not in accordance with public sentiment, must be to ignore the educational power of law. It is not best to make the law entirely obnoxious to the people by burdening the statute-books with ordinances that can not or will not be respected or enforced; yet it is sometimes necessary to go at least beyond the rank and file, and pass just and necessary laws, that moralists, philanthropists, and Christians may have their influence in bringing the people up to a higher standard. Care should be taken not to retard a good cause by excessive legislation; and yet

vigorous measures are sometimes necessary to accomplish an end. We know, too, that many who are not in sympathy with a certain law are restrained in their course by its influence, by the shame and punishment its transgression might bring upon them. Hence we want the best temperance laws that can be devised, and a willingness on the part of temperance people to rigidly enforce those laws, and compel men to keep within bounds, and visit upon the heads of offenders the just penalty of violated law. To this end we must have *public officers* who are temperance men in sentiment and action; men who will consort with the better part of community to enforce law. Men who will encourage or connive at the traffic are unworthy the confidence or support of the public. And every man who loves his country and his fellow-beings should see to it that his influence goes to support strictly temperance men for office.

But we must begin at the right end of the work. Let us commence at home; then carry the work into the Sabbath-school, the day-school, the college, and the church, and thus disseminate a healthy public sentiment on the question. Let us bring our influence, in every honorable way, to bear upon those who make and sell ardent spirits. Let us enforce rigidly the laws existing, and hasten on to have other laws passed by which the business may be entirely suppressed. We must *stop* the *business* by which drunkards are made, if we would get rid of the terrible evils of intemperance, and cease digging seventy-five thousand drunkards' graves every year.

CHAPTER IV.

CARNAL WARFARE.

PRINCIPLE IV.

“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” (Luke ii. 13, 14.)

REMARKS ON WAR.

War is always a calamity. It is one of those evils for which sin is accountable. It is always, either directly or indirectly, the result of wickedness. It is an evil, though we be obliged to fight. It would be better were it otherwise. War is to be deplored under all, even the most favorable, circumstances. It darkens the pages of history. It drenches the earth with human blood. It tinges our seas and rivers with a crimson dye. War is a heartless monster. It mars the beauty of God's beautiful earth. It feeds the bitterest and darkest passions in the human heart. It spreads a pall of mourning and death over fair nations. Even its contemplation is shocking to the finer feelings of our nature. It sickens the heart. It carries in its pathway the sorest evils—devastation, destruction, bereavement, and mourning. When will wars cease? Answer: *When the religion of Christ prevails.* The Bible predicts and records such carnage and woe. “There shall be wars and rumors of wars.” Parts of the Old Testament are largely

taken up with the record of the most atrocious wars. Christ knew that wars would continue for a time, and he so said. He does not thereby necessarily approve them.

WHAT IS CARNAL WARFARE?

What is war? It is thus defined by a standard authority (Noah Webster): "A contest between nations or states, carried on by force, either for defense, or for revenging insults and redressing wrongs, for the extension of commerce or the acquisition of territory, or for the obtaining and establishing the superiority and dominion of one over the other." This is quite a full definition, including not only the meaning of the word but the causes or objects of war. The primary sense of the root of the word is to strive, struggle, urge, drive; or to turn, twist, or wrench. War implies all this. It is a striving or contest by force between parties, nations, states, or bodies of men. It is a struggle, urging, driving, sometimes very severe and fatal. Men try to urge, turn, or twist each other in their own way, *even to the death*. It implies a difference of opinion, failure of amicable adjustment, a disregard, in a measure, of reason in one or both parties, and an appeal to *might* to settle the dispute. There are two kinds of carnal war, *offensive* and *defensive*. When war is made by one nation or party against another without just cause, it is called *offensive*. When war is undertaken in defense of natural, personal, or national rights, it is called *defensive* war.

THE CAUSES OF WAR.

Wars have been undertaken and carried forward to the bitter end for almost all conceivable purposes.

The history of the world presents a scene of bloodshed with only here and there a respite. For the wildest fancies, the most wicked purposes, and the highest aims, have wars been waged. Ambition, misunderstanding, suspicion, the defense of right, envy and jealousy, want, national pride, treachery, revenge, and even religion, with other things, have been used as incentives to war,—bloody, dreadful, and devastating. It may do us good to pause awhile here and look at some of these causes.

Sin, as I have said, is the *primary* cause of war. If sin had not entered the world, war would not blot the pages of history. If no revolt had taken place in heaven, no war would have been there. When sin is destroyed and Satan chained, then wars will cease. Christianity is a system of “peace and good will to men.” It can produce no revolt from God, no schism among men. We must attribute to sin, its advocates and concomitants, all war and its attendant evils. Were it not for sin even the Christian life would be one, not of warfare, but of unbroken enjoyment. Sin is the general cause. Others are attendant. I name some of them :

1. *Misunderstanding.* Men differ in their opinions and practices, then separate. Distance often magnifies differences. Unlike actions aggravate each other. Then motives are impugned. Quarrels arise. Hard words pass. Threats come to blows. Passion rules and reason lies prostrate. The roll of the drum and the march of armies are heard. The clash of arms, the roar of artillery, the clouds of smoke, the groans of the dying, tell us the mortal combat is going on. All the wicked passions of man’s heart are let loose, and like demons, filled with fury, they feast on blood and wickedness, till surfeited they sleep awhile and reason adjusts the differences and ends the strife. A little consideration would

have saved the blood and spoil. Had the northern and southern *people* well understood each other, a few heartless leaders would not have led them into the wicked rebellion of 1861.

2. *Avarice* has made war. Gold is the god of many, and to it they are devotedly attached. The love of gold reigns in their hearts, and rides down every other motive and feeling. Gold is their pillow of repose, the dream of their nights, the anxious thought of their days; yes, their labor of life. Their eyes turn everything into gold. Their souls are incased in the precious dust. They feed and clothe themselves with gold. With this they fill their eyes, their minds, their souls, and their coffers. In gold they "live and move and have their being." Its image haunts them evermore. *Avarice* says, "*I must have gold; honestly, if I can; but, I must have gold.*" *Avarice* led Hernando Cortez to invade Mexico, and Francis Pizarro to conquer Peru. It was this that blinded their eyes, deafened their ears, and steeled their hearts to reason, justice, and humanity. This led speculators to prolong the slave-holders' rebellion in the United States. This has led to bloody outrages upon the Indians. This led the mercenary troops to wage the Lybian war. They practiced every knavish art to extort money from the Carthaginians. "When one point was gained, they immediately had recourse to a new artifice on which to ground some new demand." The demon spirit works in gold. Eternity alone will its mischief unfold. "The love of money is the root of all evil."

3. Ambition has caused many a sanguinary conflict. This was mixed with the avarice of Cortez and Pizarro. Philip of Macedon, Alexander the Great, and Napoleon Bonaparte were men

whom an unholy ambition maddened, and led on like wild beasts to feed on the blood of conquered nations.

4. Oppression breeds war. Men can not always submit to indignity and insult. "Oppression maketh a wise man mad." The revolt of the American colonies from England was the result of oppressions. The prime cause of the civil war in America was *slavery*. Tyranny has overdone itself in Italy, and through war she is free. Tyranny in Britain, we are told, produced a war through which she obtained her present form of government. We may oppress men to a certain degree, and for a time, but there comes a period when death is preferred to abject slavery; and if the galling yoke be not lifted, those who hold the power must take the consequences.

5. War is often, if not always, a judgment of God upon a people or nation for their sins. It is a *cathartic* in the hands of the Almighty by which he purges the nations when milder remedies prove unavailing. The Canaanites are a notable example. They intrenched themselves in their idolatrous iniquities. Their cup became full to overflowing. Their reformation was hopeless. Moral suasion and milder judgments were ineffective. God gave them to the wasting of the sword. Egypt grew proud, haughty, obstinate, rebellious, and desperately wicked. God delivered them to the plunder of an excited soldiery. Tyre, queen of the isles, defied God and steeped herself in crime; and God's anger consumed her in war. Sword, fire, destruction, and death overtook and devoured her. It is mournfully written, "Babylon is fallen, is fallen." The woe is fulfilled against that mighty city on Shinar's plain. It is known only in history, and its very site is a matter of conjecture or dispute.

It has been swept away, as with the besom of destruction. Behold the Jews. They provoked God's displeasure; his displeasure brought his judgments; his judgments brought wasting war; and war brought their total overthrow; and now they are a hiss and a by word among the nations. God often punishes one wicked nation with another, thus chastising the conqueror with the conquered. Then "fear God." For "our God is a consuming fire." "It is a terrible thing to fall into the hands the living God."

IS WAR EVER JUSTIFIABLE.

A man or a woman may fight
In defense of a natural right.

I take it that offensive war is condemned by the law of God, by the common principles of universal justice, by the spirit and teachings of Christianity, as well as by the civilized world. To prove this position, I could pile argument upon argument till a volume were filled. Any who have doubts upon the question may consult the works issued by "The American Peace Society."

In God's government of the world, and in bringing about a proper state of society, he recognizes two principles, *force* and *persuasion*. The state personates and uses *force*; the church, *persuasion*. These bodies act in two spheres, and are governed by two sets of principles. The state takes hold of man's rugged nature and carries it to a certain height of development; then the church takes hold and completes the work. The state reaches farther in the way of compulsion; the church in the way of persuasion.

Force is seen almost everywhere in nature and in

art. See it in the storm, the water, the rolling of a log, the managing of a horse, the punishment of a child, and in enforcing law and order by the sword. It is instinctive in man to preserve life, and defend the right. The spire of grass, the stick, the stone, the huge mountain, are all kept together by the force of cohesion. What would nature be without the forces of attraction and gravitation? Solomon says, "A rod for the fool's back;" "correct thy son while there is hope, and let not thy soul spare for his crying;" "the rod and reproof give wisdom." This is force, that has in it a world of persuasion. The wicked and angry passions of men are subdued or held in check by the thunderbolts of heaven, even at the sacrifice of whole nations and armies. Witness the antediluvians, the hosts of Pharaoh at the Red Sea, the Canaanites, the Tyrians, and the Babylonians. The *state* is an organization of power for compulsion. It is designed to introduce and enforce law and order, to restrain the wild, wicked, excited, perverse passions of men, to keep lawless and unreasonable men from imposing upon others or forcibly or unjustly taking away their rights.

Remember, then, that only nations or legitimate governments may engage in carnal war, and then only for the ends of justice. Hence a government may make war, *if there be no other remedy*, to regain persons and goods wrongfully taken away. When Lot's family and goods were taken by the confederate kings, Abram, arming his men, pursued and captured these kings, and brought back the persons and property. Melchizedek, "priest of the most high God," met Abram on his return, blessed him, and treated him. And "after these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceed-

ing great reward." As a prince, as a politician, in the capacity of a governor, he goes forth in the defense of injured justice, and God is not angry with him. (Gen. xiv. xv.)

A government may make war to recover territory unjustly taken away, *if all other means fail*. Canaan belonged to Abraham and his posterity by the gift of God, and right of first settlement. That right was not lost by a temporary sojourn in Egypt. When the Israelites came back under the leadership of Joshua, they found their land overrun by the Canaanites, a class of people devoid of every principle of justice, honor, and manhood,—a people who had no claim to the land they were possessing. They were mere encroachers, without any civil or divine right to the territory, no more than a man who would, without consent, move into a vacant house, and cultivate the farm, because the owner saw fit to vacate it for a time. So when Israel came to Canaan, the inhabitants might do one of two things, either vacate the land, or come under the dominion of the rightful owners, and serve them (Deut. xx. 10), and become absorbed by the nation and enjoy equal rights with the Israelites. But they rejected both these opportunities, and the Jews had no alternative left but to drive out their enemies. They were engaged in a just cause, for just ends, and God blessed them in their deeds.

The soldier's life, as a profession, is recognized by the Bible. John the Baptist said to the soldiers, "Do violence to no man, neither accuse any man falsely, and be content with your wages." They are told what not to do, and what to do. They are not to commit any outrage; not to use unjust force; not to indulge in crime. It would not be disregarding the precept to obey the magis-

trate, in using the sword to enforce just laws, in quelling disturbances, in repelling invasions. They are not to abandon their calling, or add to their wages by making offensive excursions, or foraging through the country. They were to be content with their wages, and try to live within their income, and not seek, by intrigue, to filch money from the public treasury.

But if war be the result of sin, how can a Christian engage in it? If sickness be the result of sin, how can a Christian engage in the practice of medicine? War is designed to restrain the evil *passions* of men; medicine to restrain the evil *diseases* of men. Both are equally just, when they subserve proper ends. The history of the first two thousand years taught two important lessons: First: That men's lives must be shortened. Second: That the life should be forfeited for capital crimes. Hence the famous blood-for-blood law given to Noah on coming out of the ark. (Gen. ix. 5, 6.) If men would not be killed they must not murder, or resist lawful authority. For the officer of the law "beareth not the sword in vain." (Rom. xiii.)

There are several reasons for taking the life of a man. First: Because the criminal has forfeited his life under the law of God. Civil laws dare not go beyond the law of God in this matter. God gives life, and God alone has the right to say when it shall be taken away. The law to Noah is a civil precept and has never been revoked. Second: To cut off the criminal's influence among men, and fully secure society from any further depredations. As long as the murderer lives, society is not safe; for he may, even though imprisoned, kill some other person. The only safe way is to dispatch the felon. Third: To deter others from committing like crimes. Fourth: To warn others

from following the *course* that leads to such awful results. Capital punishment and war are based on the same principle. To kill a man maliciously or by due process of law when he has not forfeited his life, is *murder*,—*bloody murder*. Disguise it as you will, *it is murder*! To wage *war* without just cause is wholesale murder. And God will treat those willingly engaged in it as murderers. If government can not apprehend criminals by due process of law, if they combine and intrench themselves, and defy government, and law, and justice, and order, then it must resort to force—the sword—war. And war, under certain and rigid restrictions, will be justifiable just so long as men will not submit to legitimate government, will not regard law and order, will not listen to reason, will not respect the rights of their fellow-beings. Whenever the *causes* of war are removed, then it will cease. It is the business of the Christian church to *remove* those causes.

WAR UNJUSTIFIABLE.

1. War dare not be waged against law and order. Peter took up the sword against Jewish and Roman law. The act, it is true, which he resented, was unjust, and prompted by malice. Yet the Savior, though suffering under the burning disgrace, said, "Put up thy sword into its place, for all they that take the sword [against law and order] shall perish with the sword." It was by civil authority that Jesus was apprehended. By it he was to be tried for the charges brought against him. Upon Christ, in the eyes of the law, suspicion rested. It was the province of the state to examine the case, as he was reputed to be dangerous to the state. No one has any right to stop the

action of the civil law. Whoever puts himself in the way of the apprehending officer may find that "*he beareth not the sword in vain.*"

2. *War may not be waged for personal ends.* The peace of society is of too much value to be sacrificed to selfishness. If any one can not accomplish his personal ends by honest labor, by justice, by reason, he must not gain them by war. Yet how many bloody and destructive wars have cursed the earth, with no higher aim than personal aggrandizement. Some one wants a name, or a crown, or riches—has some personal feelings to gratify. He can not accomplish this end in an honorable way. So he gathers around him some mercenary troops—men who look for personal rewards, if their master succeeds; and thus bound together by the common tie of self-interest, they go to war. They have no regard for the rights of others, or for each other, only so far as they can subserve some selfish end. It is self first, others afterward. No one among them is safe, only so far as he can subserve the interests of the rest. It was to the personal interest of Christ not to be taken. It was to the supposed interest of the disciples that he be not taken, for they thought he would restore again the kingdom of Israel, and that they would get positions in that kingdom. They were so sure of this that they even disputed who should be greatest in the kingdom. So every motive of self-interest would lead them to resist the apprehension of the Master. But see the course of Christ. Peter, as a bold and leading spirit, makes the first stroke. But the Savior gently and promptly checks him, saying, "Put up thy sword into its place, for all they that take the sword [for personal or selfish ends] shall perish by the sword."

3. *The church may not wage war.* No man as a

Christian, can engage in war. He must go to war as a citizen, but must not leave behind him his Christian character. It is the business of the church to abolish war. The mission of the church is one of peace, not carnal strife. "Peace on earth, good will to men." The church is based on moral suasion, and therefore can not use force. "Whence come wars and fightings among you?" They come of your lusts, your passions. The church condemns the spirit and the act of war. It teaches and enforces justice, mercy, benevolence, and love. Through the operation of these blessed principles, war must cease. The church must not in any way encourage war. It must use its utmost endeavor to settle all disputes without bloodshed. "The American Peace Society," viewed from an ecclesiastical stand-point, is carrying out the genius, spirit, and mission of the Christian church. Christ says, "My kingdom is not of this world, else would my disciples fight that I be not taken." The Savior was the head, or representative of the church. As such, neither he nor his followers could fight to accomplish their ends. They must bear all things, endure all things, hope all things. The church can not, dare not fight. All wars waged, or stimulated, or encouraged by the church, no difference upon what pretext, are so far wicked in the extreme. "Blessed are the peace-makers, for they shall be called the children of God." Hence Christ says to Peter, upon whose *profession* he has built the church so permanently that "the gates of hell shall not prevail against it," "Put up thy sword into its place, for all they that take the sword [in the name of the church] shall perish with the sword."

We repeat it with earnestness and emphasis: *The church dare not wage carnal war.* It is a sub-

version of its principles. It is destructive of its ends. Its precepts reach not into the field of force. It corrects and reforms in mildness. Reason, persuasion, and kindness are its most powerful weapons. With truth and grace it prevails over its enemies. Paul brings this matter out in bold relief. (II. Cor. x. 4.) "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled."

THE WORLD WITHOUT WAR.

"The world without a war!" The soul re-echoes the thought, as if it were in unison with the higher and better nature. The world without a war! A vision comes before the mind, and beauteous prospects rise. In panoramic view, a new and brighter world passes before the enraptured eyes! Behold the scene! Suspicion, misunderstanding, anger, envy, malice, hatred, revenge, murder, and war are known no more. These words are literary curiosities. They stand in the languages of earth as sad monuments of the past depravity of the world, and of the human heart. The millennium is dawning. And children know not the meaning of these strange and uncouth words. There is a horror in the sounds, and their meaning must be explained, for they can not learn anything of them in actual life. And when they are explained they are a mystery still, for their meaning is being buried in the dark and forgotten past. Not a family on the whole earth knows any angry strife. Sweet

peace dwells in every heart and home. Discord is not known in any neighborhood. "Thou shalt love thy neighbor as thyself" is a controlling element in every soul. Not a church in any land has the shadow of strife. But the sweet song, "See how these brethren love," is heard in every vale and mountain, on every isle and continent. State is at peace with state, and nation with nation. The roll of the drum, the roar of artillery, the measured tread of armies, have all died away in the far distance. Military parade has no place in our thoughts, and the business of the soldier is obsolete. Human life is a sacred thing, and a man is safe anywhere. "Holiness unto the Lord" is written on the bells of the horses, and all pleasures among men are made subservient to the glory of God. Intrigue, dishonesty, overreaching, and misrepresentation are not known in trade. Selfish ends are ignored. Each "looketh on the things of the other," and all feel that "none liveth unto himself." Confidence reigns in every bosom; and well it may, for nothing is done by any one by which it may be destroyed.

Men meet and part as brothers in a common cause, and not a thought of *distrust* ever causes a ripple on the quiet sea of human business or human pleasure as it flows on in its mighty sweep to the great unknown beyond. The mind, freed from all conventionalism, eliminates all error from the arts and sciences of the day, and disports with knowledge as the most expert boy with his marbles, his bat, or his ball. Time and space and labor will, in a large measure, be overcome. God will pour the electric current over the frozen and arid plains of the North, while the earth will "yield her increase" bountifully, and almost spontaneously. Satan will be chained by the great links forged in the furnace of Justice, and Truth will turn his key

in the door of "the bottomless pit." Steel highways will interlock the continents, and nations will talk to each other over the wires as two friends talk side by side in the quiet chamber. "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 6-9.) God will make a covenant for us "with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." He "will break the bow and the sword and the battle out of the earth," and make us "to lie down safely." (Hos. ii. 18.) The blessed Christ "shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. ix. 10.) The *angels* will come down from the heavenly world, and *chant*, as only angels can, the *fulfillment* of the *prophecy* delivered on the plains of Judea when *Christ* was born, "Glory to God in the highest, and on earth peace, good will toward men." Then will well up from every human heart and tongue one responsive song of thanksgiving: "Praise God in the firmament of his power;" for "The kingdoms of this world are become the king-

doms of our Lord, and of his Christ; and he shall reign forever and ever." (Rev. xi. 15.) Then will the universal brotherhood of man be fully recognized, all will belong to one family, and we shall be truly, in the most literal sense, "United Brethren in Christ."

CHAPTER V.

VOCAL AND INSTRUMENTAL MUSIC.

PRINCIPLE V.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads."

MUSIC.

The world is full of music. Heaven resounds with the praises of saints and angels. The worlds that hang out as lamps in the sky are "forever singing as they shine, 'The hand that made us is divine.'" There is music in the wind, from the furious blast of the hurricane, to the soft, low whisper of the evening breeze which only moves the leaves of the aspen as it passes. There is melody in the ocean's roar; in the dashing and tumbling of the cataract; in the river's moan; in the murmuring of the brook; in the dropping and pattering of the rain. What music, as the moonbeams fall upon

the splintering ice on some clear, cold night in the winter-time; what treble notes the pine-trees play as the wind sweeps through their boughs. Hark! a wierd sound comes from the bough on which the night-bird sits. What a world of delicious music in the whole bird tribe! God has given them a peculiar endowment in this direction, and a large part of their life is spent in song. Go out among the trees on some spring morning and listen to the happy concert of voices, all oblivious of time and harmony and tune and pitch. Every one is singing his own song; yet what *music* they make! It is a perfect delirium of sounds; yet in point of beauty and charm there is nothing in art that can surpass or even equal it. The mocking-bird is a little world of music in himself.

AN AUTUMN SCENE.

You have perhaps been out in the forest in autumn, on a calm, clear day. All is still. The leaves pitapat, and rustle among the branches, and drop to the ground. Now whack, whack, whack, go the nuts as they fall. Listen! Oh, it is the barking of the merry squirrel. See him racing and hear him chattering. Yonder he sits, perched upon the bough of a tree. Bang! goes the sportsman's gun. Down comes the poor fellow, bleeding and struggling to the ground. He will bark no more. The rattle of the fowling-piece dies out on the air, and all is quiet now. You are startled at the sound of your own feet as you walk over the fresh-fallen leaves. Suddenly the voice of some solitary bird breaks out upon the stillness of the hour. Now its song is ended, and you hear the dropping of the leaves again. But, hist! what shrill scream is that? It is the hawk, lurking about to make a meal on some

poor bird; and, perhaps, wrapped up in his own reveries, he has forgotten himself, and so has uttered this shriek. He is doubtless sorry for it now, as it will be a warning to the birds to keep out of his reach, and he will likely miss his meal. How like some indiscreet men, who bawl out their own plans before they are matured, and thus defeat their own purposes. Now you hear the blue jay chirruping out his taunting song as he is hid away in some tuft of leaves, and you are restrained from shooting him only by the thought that it would be wanton cruelty, as he is a harmless bird and not fit for food. Whisk! now comes the eddying blast, rolling up the leaves and sporting with them like some weird spirit from the unseen world. Perhaps the clouds come up and send down the fitful shower, roaring as it comes, pattering like so many busy little feet among the dry and withered leaves.

Every season has its music. But I can not pursue this subject further. The thoughtful reader can do this for himself. And the devout mind will find that "to him who in the love of nature holds communion with her visible forms, she speaks a varied language." He may be led to exclaim with David, "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, the Lord reigneth. Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. O give thanks unto the Lord; for he is good; for his mercy endureth forever." (I. Chron. xvi. 31-34.) He will see, too, that "the little hills rejoice on every side," and that the pastures and valleys shout for joy and sing. (Ps. lxxv. 12, 13. civ. 12. Cant. ii. 12.)

THE LOVE OF SONG,

In general terms, is universal. Nature and grace love song, and opposition to it is folly. It is one of those things destined to be popular in all ages, among all classes of men, on earth and in heaven. The song wakes a responsive echo in the heart of every living, sentient being. Men will listen to the sweet roll of warbling notes, out of the mere love of the thing, when they will listen to nothing else. Religion belongs alone to man and to those above him; but music takes in a wider range, and reaches out and touches a responsive chord in the great world of living creatures below the scale of man.

Whatever is loved will have its influence. And any system designed for general acceptance must not overlook this powerful agency. The lower animals are thrilled by the entrancing strains of music, and some have been known even to die in ecstasies under the magic touch of the bewildering chords of the violin. It is related of a traveling musician that the very reptiles crawled forth from their hiding-places as he played upon his instrument by the way. The wildest excitement the author has ever seen among herds of cattle, was produced by the rough notes and unearthly clatter of the wooden rattle, called, in some sections, the "horse-fiddle."

It has been beautifully said that "music hath charms to soothe a savage breast." The maddest passions of the human heart are subdued to the gentleness of the dove by the warbling voice of some sweet singer. The best reformatory and educational systems are those that do not discard music as an entertaining, molding, and controlling agency. Music has a peculiar power. Nothing can supply its place. It has no substitute. Some one has said,

"Let me write the songs of a nation, and I care not who writes its laws." Let me write the songs, sacred and secular, of this generation, and I will vouch for the laws of the next.

P. C. Headly, a beautiful writer, says, "The sympathies will flow, and the heart melt, when the notes of touching song or the tremulous voice of grief fall on the ear, if no other appeal will move. The hardened man who could smile at the thunder and scorn the messages of mercy, has been subdued to tears with a plaintive strain breathed by gentle voices. The value of music is therefore pre-eminent as an instrumentality with which to reach the sensibilities of the soul. More than this, there is no language or mode of expression that can compare with it in giving utterance to the joy or grief of human life, and the homage due to the Infinite one."

Many a wayward wanderer has been charmed back to the path of virtue, many an evil purpose broken, many a new impulse given, many a care-worn, weary, downcast soul encouraged to renewed exertion, many a heavy burden made light, by the mystic, magic power of song.

"It is fabled of Orpheus, a most celebrated musician, that such was the enchanting harmony of his lyre, that he built the city of *Thebes* by it: the stones and timbers danced to his melody, and, by the power of his harmony, rose up and took their respective places in the different parts of the wall that was to defend the city." This is not a mere fancy, for history informs us that "*Amphion* was a skillful player who was frequently employed by the *Theban* workmen to play to them while engaged in their labor, and for which they rewarded him out of their wages. So powerful and pleasing was his music that they went lightly and comfort-

ably through their work; and time and labor passed on without tedium or fatigue; and the walls and towers were raised speedily. And this by a metaphor, was attributed to the dulcet sounds of his harp."

When *Josiah* came to the throne, he began to "purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images, and to repair the damages which the temple had sustained under the wicked reign of former kings." It is said that the artificers and builders "did the work faithfully." There was a reason for this: they had overseers who understood the power of music, and when they wished to set the work forward they did not use harsh measures, but brought to their aid "of the Levites, all that could skill of instruments of music." Any man who has any development of soul at all can work better, study better, endure temptation better, for the cheering influences of music. Home labor, school labor, and church labor can all be made lighter by song.

The Wesleys built Methodism as much by the devout songs they put into the mouths and hearts of their followers, as by their method, or doctrine, or labor. The swell of song, like a mighty wave, has swept down all opposition. It is doubtful whether any cause can succeed that does not excite the enthusiasm indicated by the outgushing of the heart in song.

THE POWER OF SONG

Is mysterious and wonderful. It was the music of God's almighty voice that spoke out upon open space and caused the worlds to arise in beauty and harmony. "The music of the spheres," unheard

by mortal ear, rising up and concentrating in the abode of God, where saints and angels dwell, swelling to the highest and grandest octaves, and sinking to the most subdued whisper, makes heaven glorious, inviting the chorus of all the sanctified host; and it is the mystic, magnetic influence that, like song among men, holds the spheres in their places. Thus, as the "morning stars" in the dawn of creation sung together, "all the sons of God" or angelic hosts, catching up the sweet notes as they floated out on the atmosphere of God's universe, joined in one mighty chorus, "and shouted for joy." And as they continue their songs, new beings and thoughts and hopes and joys are born, that will forever and ever add to the declarative glory of the eternal God. Even in hell, as a complete contrast to the harmony and melody of heaven, there are the most discordant notes,—weeping, wailing, and gnashing of teeth; the harsh and bitter invectives of damned spirits, and the hapless pleadings for one drop of water to cool the parched tongue, or for some one to arise from the dead and warn others not to come and be "tormented in these flames."

I have thought that a full concert of song by the hosts of heaven, heard by the lost souls in perdition, would, for the time, mitigate their terrible suffering. And could I adopt the theory of some, that these poor souls will be released from their prison-house whenever they become willing to accept the terms of God, I certainly would believe that one of the agencies which God would employ "to make them willing in the day of his power," would be the influence of song, warbled forth on the suburbs of hell, in persuasive and bewitching tones, from the silver-toned throats of bands of cherubim and seraphim.

MUSIC IS OF GOD.

Well may there be music everywhere; well may the love of it be almost universal; well may its power and influence be vast; for music is of God. *All true science is of God*, for science is knowledge reduced to system; and God is all-wise, and order is one of his first laws. *Music is a science*, for it is the knowledge of time and tune and melody and harmony, the power and combination of sounds reduced to system. The laws, the relations, and the effects of sound, all dwelt in an orderly manner in the mind of the Deity, before they were understood and developed by man. He made the voice with its beautiful octaves: and did he not understand it? He that made the ear with its fine powers of perceptibility, "can he not hear?" He made the human heart with its ten thousand chords of feeling that might be touched with the soul-stirring waves of music. He understood the delicate mechanism he was forming. *Therefore, music is of God*. All harmony dwells in him. He is the very soul of all sweet sounds on earth and in heaven. And as long as God continues to breathe, the universe will be one grand æolian harp whose strings will quiver and dance under the divine influence, to produce, in its power and attraction, "music, music everywhere."

SONG IN HISTORY.

The ancients loved and cultivated song. The Assyrians, Persians, and Grecians cultivated music with great assiduity. Some of them offered prizes for the best songs, and had them sung in public to admiring thousands. The Jews were a musical people. They sung with voice and instrument. It

was a social, national, and religious exercise. As a national air, that is a good specimen in which they sung, "Saul hath slain his thousands, and David his tens of thousands." Some of the most enrapturing and soul-stirring songs, destined to be taken up and carried forward by all succeeding generations, are of Hebrew origin, and recorded in the book of Psalms. Christ sung, and so did his disciples. The early church followed their example and teaching; and so song has come down to us. And as the breezes of heaven blow over the human soul, the airs of heaven are stirred, the chords of the heart vibrate, and so, year after year, new songs are poured out, to be taken up in the social circle, the Sabbath-school, and the sanctuary.

The Baptists, in their early history, were opposed to the sacred song, claiming that it was an exercise of human origin. But the prejudice has long since died away, as all such prejudices must. And now there is perhaps a swell of song, as a part of the regular exercise, rising from every cathedral, church, chapel, synagogue, mosque, and temple in every part of the world. This much is settled. The question is whether we will have the right kind or not. Will we have the right kind, under the right circumstances? It is very important that we have the kind which our natures, our good, and our God demand; for it is a truth that this blessing may be abused, misused, and perverted as well as any other gift of our heavenly Father. But it is in a religious sense, more especially, that I would discuss this question. Art and science and social life and politics, I refer to incidentally, as throwing light upon and leading us more fully to a higher and more spiritual view of the subject. Man will worship. This is universal. God is the only true object of worship. Here is a great work

for those to do who know and believe in the only true God. They should so bring him before all men that all may properly worship him. But how is he to be worshiped? By speech, and prayer, and song, and in quiet thought.

THE VOICE, OR THE ORGAN?

On the question of vocal music in the worship of God, there does not seem to be much division among men. It seems to be acknowledged universally as an exercise well pleasing to God when entered into with a proper spirit. The voice was given to man of God; and how can he better employ it than in praises to his Maker. But on the question of the use of instruments in the worship of God there is much diversity of opinion.

United Brethren in Christ are, very generally, opposed to the use of instruments in divine worship. There are those among us who believe in and use them. A sharp controversy sprung up among us about the year 1865, and continued some four or five years. The subject was thoroughly canvassed, eliciting an interest among others as well as ourselves. The conclusion reached was, that it is not advisable to use either choirs or instrumental music in the worship of God, and that congregational singing ought to be encouraged and vocal music cultivated. But our churches are left free to use instruments or not, as each may think best. The following are some of the

ARGUMENTS FOR INSTRUMENTAL MUSIC.

1. *It assists devotion.* Affecting, as it does, the nerves, it serves to quiet the mind and put it in a devotional frame. It excites the mind, and thus

has a tendency to win it away from the vexing cares of life and make it more susceptible of divine impressions. This is a common experience. How often do we come to the house of God all distracted in mind, unfit for any act of worship, and under the mellowing strains of the organ are brought to a quiet state of mental composure, ready to engage with profit in the devotions of the hour. The mind needed help and found it in the tones of the instrument. May we not therefore use it?

2. *It brings many to the house of God.* The house of God ought to be made comfortable and attractive. We should try to draw men under the influences of the gospel. We all know the love of music and its power over the human mind. It may be made a means of bringing to the house of prayer many who would not otherwise come. And though they may not come for the love of religion, yet when there they may receive some good impressions. If music may be made a means of doing good why not use it?

3. *It belongs to the fine arts.* Hence its use is a matter of taste, and does not involve a question of morality. It may be used or not, as the tastes of the worshiping assembly may elect. Building is one of the fine arts. May not a people use any style of architecture they please? And if they see fit to add an organ to their church, should any one object?

4. *It was used in the temple service.* David used instruments, and so did Solomon. The Psalms, intended for all ages, refer to the use of a variety of musical instruments in the worship of God. How can we keep the Psalms and reject the instruments, when they are so intimately associated? Some of them referring to the days of Christ indicate the presence of instruments. The prophets

did not denounce the use of instruments in worship, but on the contrary used them.

5. *Instrumental music was not condemned by Christ, the apostles, or early church.* Why should we condemn and reject what they did not? Among the many abuses which Christ corrected we find not one word about instruments. Why is this? It is known that there were instruments in constant use in the temple service, in the days of the Savior. If it was wrong to use them, why did he not condemn the practice? Evidently, because it was not wrong.

6. *It is used in heaven.* The glory world will be full of music. The seven angels sound their seven trumpets. The harpers harp upon their harps. As John was on the isle of Patmos, and heaven was opened, the strains of music broke upon his enraptured ears. It is supposed that saints on earth may use what saints in heaven enjoy. The more we can make earth like heaven the better.

7. *Many churches already use it.* They are composed of good and wise men. They have doubtless considered the matter carefully, and see no harm in the use of instrumental music. If it were wrong they would certainly see it. We ought to respect the judgment of those who have had better opportunities than we of examining the question. If it is right for others it is right for us, and we may as well have its benefits as our neighbors. Why persist until our congregations are carried away? It is folly to ruin ourselves by what we can not abolish. If others will use instruments we can not hinder them, and we might as well follow suit.

8. *An instrument assists the voice in singing.* It is not intended to do away with vocal music. It is used as a help. The congregation can keep time

better and sing better and easier with an instrument, which will always be of the right pitch. If hymn-books and note-books and tuning-forks may be used as helps in singing, why not an organ? It is not the use, but the abuse of instruments that ought to be condemned. If instruments abolish congregational singing, if they close the mouths of devout worshipers, if they indulge in light, fantastic, and trifling airs, these things may be justly censured; but the instruments are not to be condemned, seeing they may be turned to good use.

9. *It may add a kind of inspiration to the mind of the minister.* We learn, in II. Kings iii. 15, that when *Elisha* was about to prophesy he said, "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." And then he prophesied. May not the minstrel have the same effect upon the Christian minister, and lead him to preach better sermons than he would without this influence?

10. *It was an agency used in building the temple.* (II. Chron. xxxiv. 12.) May it not, in the same way, be used in building the new and spiritual temple under the Christian dispensation? If Jews and Thebans, Romans and Assyrians, used instrumental music to a good advantage, why may not Christians? If instrumental music drove away the evil spirits from Saul, and cheered Martin Luther in his hours of despondency, ought we to harshly and hastily condemn its use? Certainly not.

11. *It is referred to in prophecy.* It is generally admitted that the eighty-seventh psalm refers prophetically to the Christian church. In this psalm, at the seventh verse, it is said, "As well the singers as the players on instruments shall be there: all my springs are in thee." Now, it is not contended that we are obliged to use instruments in the worship of

God. It is a matter of choice with us. We are commanded to *sing* the praises of God, but "the players on instruments shall be there" to do our bidding. If we desire them to play they will do so; if not, the instruments can be silent.

12. *As God did not introduce instrumental music at once into the Jewish service, but introduced it several hundred years afterward under king David*, so is it not probable that, though God did not at once introduce it into the Christian church under Christ and the apostles, he intended it should be introduced in after ages. This is certainly a fair inference, and a legitimate argument from analogy.

AGAINST INSTRUMENTAL MUSIC.

1. There is no evidence that either Christ or the apostles ever used instruments in the worship of God. To those who regard Christ as the founder of the Christian church this fact has great significance. Why did he reject it, when it was at the time in use in the temple service? Evidently for the same reason that he rejected circumcision, sacrifice, and most of the Jewish ritual. It was unsuited to the new order of things. The new wine of the new dispensation must be put in new bottles. There was no place for organs or pipes or harps in the simple and spiritual worship of God in the Christian church. And having no use for them in this connection, Christ left them out.

2. That instrumental music was used in the Jewish service is no more reason that it should be used in the Christian church, than that we should use the priest, the ephod, the candles, the incense, the seventh-day Sabbath, and the whole Jewish ritual. If we begin to introduce the Jewish economy into the Christian church, where are we to

stop? God has set the boundary in the New Testament under the immediate administration of Christ and the apostles. They have defined the means and modes of WORSHIP, and beyond this we should not go. Any further additions to the acts of worship will ultimately work mischief, and corrupt the pure, simple, and spiritual worship of God.

What God has left out, man should not add. He has left out instrumental music, and we should not put it in.

3. Instrumental music is contrary to the spirit and teachings of the New Testament. "God is a spirit." They that worship him must do so in spirit and in truth. Paul says, "I will sing with the spirit, and I will sing with the understanding also." An instrument has no spirit; it has no understanding. The human voice has conjoined with it both spirit and understanding. Take away both of these and the voice is hushed in death. Some one says, "What spirit is there in a man's throat?" Just so much, that if the spirit be taken away there will be no human voice. But the organ is a mere machine of human invention; it has no life, no intrinsic power, no spirit, no understanding. But, some one says, "The organ is nothing more than an extension of man's powers. True, but its voice may be waked by a water-wheel, a horse, or a monkey, as well as by man. And so far as the means of acceptable worship to God are concerned, *we* might not know where to draw the line of demarkation. But God has drawn the line for us when he says, "I will sing with the spirit," not with the organ. If we may sing with an instrument, then may we pray with an instrument; and those who make the cross and count the beads for prayer are right. If it is right to sing with an instrument, it is right to pray with an instrument,

it is right to preach with an instrument, right to hear and worship God with an instrument, or by proxy. Personal responsibility will thus cease, and we can employ agents to do our worshipping for us. If a machine may do my singing, it may also do my praying. If we commence using machines in the worship of God, we may go forward with our inventive genius, until the whole worship of God's house is automatic. We may put a wind-mill or water-wheel to the machine, and then go about our worldly business, consoling our hearts with the thought that we are literally not only obeying the command which says, "Pray without ceasing," but, also, worshipping God "continually." Our responsibility will cease with keeping the machine in running order.

4. "I will sing with the spirit, and I will sing with the understanding also." There is another argument drawn from this passage against instrumental music, on the score of its being one of the fine arts. It is *not* a matter of taste as to what *arts* we use in the worship of God. Art may be used in building a church-house, but who will say that the *building* is any part of divine worship? The poet says, "The groves were God's first temples;" and he is right. Just as acceptable worship can be rendered to God in the wildest grove, as in the most artistic cathedral. It is not necessary that men should go to the temple at Jerusalem, or on Mount Gerizim, to worship God acceptably. The instruments, the arts, and the ceremonies of those places are not needed. God being a spirit is now seeking such as will worship him in spirit and in truth. If we may use instrumental music as a fine art in the worship of God, then may we also use *painting* and *statuary*. These would doubtless have as fine an effect upon the feelings through the

sense of seeing, as sounds from an organ have through the sense of hearing. And if we insist upon an organ as a help in devotion, we ought not to object to other helps. We ought to follow our argument out to its legitimate conclusion, and have our places of devotion adorned with paintings and drawings of persons and scenes calculated to awaken devotional feelings. We ought to have images of renowned persons—of “cherubim and seraphim,” of the Virgin Mary, “the brazen bulls,” and an image of our *ideal god*,—not an image of anything in this case, but just an image of an idea,—an instrument to excite the feelings, to make us realize that we are in the presence of God, “to help devotion.” All these things, instrumental music, painting, and statuary, belong to the fine arts. If their use be a mere matter of taste, then may we use any or all of them just as we choose. We may thus change the words of Christ: “God is a Spirit: and they that worship him may worship him with the fine arts and with instruments.” (John iv. 24.) Also, in the devoutness of our hearts, we may exclaim, “I will sing with the fine arts, and I will sing with the musical instruments also.” (I. Cor. xiv. 15.) The argument of *fine arts* proves too much, and is therefore *against* and not in favor of the use of instruments in the worship of God.

5. Everything that is voluptuous, sensual, or calculated to appeal to, or arouse the passions of man, should be excluded from the worship of God, as far as it can be done. It should be made as spiritual as possible. The more spiritual the more acceptable to God. Now, we claim that instrumental music is voluptuous and sensuous. This is well known. Hence its power over animals. A man may kneel and pour out his soul quietly in

the most devout exercises to God without influencing his horse in the least. On the other hand,

“Do but note a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing and neighing loud,
Which is the hot condition of their blood;
If they but hear, perchance, a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turned to a modest gaze,
By the sweet power of music.”—[*Shakspeare*.

The air set in motion by the instrument strikes the nerves and appeals to the physical senses. Who does not know that the tremulous and bewildering strains of the violin are sensuous, and hence its popular use where men and women eat and drink and frolic and whirl in the giddy dance.

Byron, who had a fine perception of the avenues to the human soul, from an earthly stand-point, has very truthfully said,

“When music arose
With its *voluptuous* swell, soft eyes looked love
To those that spake again.”

The epithet, *voluptuous*, which he uses, is very significant, and indicates to us his opinion, if not his experience, that music has the power to excite the *passions* of men and women.

See the effect of martial music! How it excites all the wild and warlike passions of the human breast!

Rollin very significantly says, Vol. I. p. 389, Sec. 2: “It is no wonder, if in a country like Asia, addicted to voluptuous and luxurious living, music, which is, in a manner, the soul of such enjoyments, was in high esteem, and cultivated with great application.” Reference is here had principally to instrumental music, and it is called the soul of

voluptuous and luxurious living. Hence we conclude that it is enough to have the excitements of *vocal* music. This much is permitted. We should not add the sensuous influences of men-made instruments. Their bellowing should not be heard in the house of God. Their sphere of usefulness lies elsewhere—not in that worship which is to be in spirit and understanding, and not in the mere excitement of the sense and sound.

6. We object to the use of instruments in the devotional exercises of God's house, because it is evidently *will-worship*, which is condemned in the word of God. (Col. ii. 23.)

We must distinguish between the *duties of life*, and *the acts of worship*. Our life, our labors, our means, our influence, all things, belong to God. All should be given to him as a willing sacrifice on our part, as his due. Much is left to our judgment, to be decided by circumstances. General principles are given to guide us in the affairs of life, and our conduct is good or bad as it agrees or disagrees with these given precepts. And we ought to shape our course so as to accomplish the most good, and afford the least opportunity for harm. "Whatsoever our hands find to do, we should do with our might." But so much latitude as this is not permitted in the *acts of worship*. God has indicated in all ages what kind of devotional exercises are pleasing to him. We could not know this by reason, or experience. Hence it must be a matter of revelation. Devout meditation, reading his word, sincere prayer, declaring his revealed will, speaking of his goodness and grace, and singing his praise with the voice are *acts of worship* which he has plainly indicated to be well-pleasing in his sight. Any invention or practice, in the worship of God, beyond what he has declared as acceptable to him,

is denominated WILL-WORSHIP. Having no foundation in the word of God, it must be based in the will of man, and is, properly, not divine worship. but mere will-worship, for which God does not thank any man. It will be well if we observe what he has *commanded*. This is more than most of us do. How foolish, then, in us to add extra services, as though we would put God under obligation to us.

Now it is not contended by any that God has authorized or commanded the use of instruments in his worship under the gospel. The nearest any come to it is that is permitted; that it may or may not be used; that it is a matter of choice with us; that God don't care much whether we use it or not; that the players on instruments shall be in the house of God, and they may play or not as the people *will*; and if they play, it is more the will of the people than of God, which at best comes very nearly to will-worship. But the argument drawn from the eighty-seventh psalm is a doubtful interpretation, and may refer to the physical, intellectual, and moral influences of the players on instruments in the Christian dispensation *outside of the acts of worship*. But they shall be present in the house of God as will be all the devout worshipers and workers among God's people (but not to play), as "all the springs" of moral power are in the Christian church.

"But saints in heaven use instruments. May not saints on earth use what saints do in heaven?" It is the opinion of many that the language of John, in Revelation, is figurative, and refers simply to the felicity which the saints enjoy. Even if it be literal, and they do really use harps and trumpets in heaven, it proves nothing to the purpose; for the saints in heaven certainly *may* enjoy what we

on earth dare not indulge. Adults may enjoy what would be ruinous to the minor. The college professor may enjoy what would badly spoil the student. The citizen may have privileges which would be ruinous to the state if enjoyed by the alien. Then, even if saints and angels in heaven use instruments to worship God, it is no proof that we may use them here. We need revelation to sanction the practice under the Christian dispensation.

A prophet under the old dispensation might need the inspiring influence of the minstrel; but the Christian minister needs no such thing. Apart from the inspiration of vocal singing, devout meditation, and earnest prayer, he is promised the constant companionship of the Holy Spirit, which will guide him into all truth. Christ says, "Lo! I am with you alway, even unto the end of the world." What does the man of God thus endowed want with the organ-grinder? Christ neither used nor commanded the use of instruments in worship. The apostles did not use them. They found them unsuited to the spirit of the new dispensation. The early church did not use them. They emphatically condemned them, as any one who is acquainted with church history well knows. They are contrary to the purity and simplicity of Christian worship. They commenced to creep into the church with those corruptions which brought on the dark ages.

Where vital piety begins to die out, and the spirit of song is departing, there will the organ be called for. And well may it be so; for if piety and song cease, then may the very organs "cry out." The organ *sound* (for sound is all there is of it) is either a part of divine worship or it is not. If it is not, why use it? If the sound, or what comes

from it, be worship, or any part of worship, it becomes those who say so *to prove it*.

This they have not done, and I suppose it is because *they can not*. This organ-idea goes on the presumption that *noise* and *sound* and *feeling* are worship, which is a very gross and erroneous notion. If these things be worship, why not be consistent, and call the roaring of the wind, the thundering of the cataract, the bellowing of the bull, and the cackling of the "sacred geese" worship, also? These may produce just as devout feelings, if we were only educated to it, as the rushing of wind through the keys of some wooden box.

Sound, produced by the rushing of wind through the organs of speech in man, accompanied by the understanding, mingled with the devout feelings of the human soul, is service acceptable to God. We know this, because He has said so. And here is an end of this matter. We conclude, then, that instrumental music is a human invention, and a human practice, and when introduced into divine service is will-worship, and should therefore be excluded.

In short, then, I remark, "that nothing should be done in or about the worship of God, without example or precept from the New Testament; that, instead of assisting devotion, it often tends to draw off the mind from the right object; that it does not accord with the simplicity of Christian worship; that the practice of those who lived under the ceremonial dispensation can be no rule for us; that not one text in the New Testament requires or authorizes it by precept or example, by express words or fair inference; and that the representation of the musical harmony in heaven is merely figurative language, denoting the happiness of the saints." Hence, "*we would counsel our societies to*

avoid the introduction of choirs and instrumental music into their worship."

SINGING IN WORSHIP.

"Singing is an ordinance of divine worship in which we express our joy in God, and our gratitude for his goodness." It has been a part of religious worship, among all people, in all ages, and it must not be neglected by us. It is the duty of all God's people to sing his praises. They should sing them in the great congregation, and in the social circle. Home should be made cheerful with the songs of the Bible. Therefore we should cultivate vocal music, that it may be improved and perpetuated; that it may be used to soothe the heart, win the wayward, and glorify our God. We should buy and own hymn-books, that we may read, study, and use them in public and social worship. A hymn-book is a gem of great value. It contains much theology, deep religious experience, and many important lessons on the duties and temptations of life. Those who can not sing may read hymns with profit. A hymn carefully read and studied will do any one more good when sung or heard sung. It is only by thought that we can "sing with the understanding." That it is our duty to sing, is evident from many considerations. It has never been seriously doubted by any respectable number of people for any great length of time. Israel sung, on the shores of the Red Sea, a national war-song of thanksgiving to God for their deliverance from the Egyptian army. When they came, weary and thirsty, to the well of Beer in the wilderness, "Then Israel sang this song, *Spring up, O well; sing ye unto it.*" After the temple service was established in Canaan, "the singers

sang aloud," "they sang the praises of God with gladness." They had men singers, and women singers; even the "wives and children rejoiced, so that the joy of Jerusalem was heard afar off." (Neh. xii. 43.) The prophets sung and exhorted the people to sing. The whole book of Psalms shows how completely the spirit of song took hold of the devout Jewish heart. And on these grand effusions they were carried forward to the time when the angel, with a multitude of the heavenly host from the world of song above, came down to the plains of Bethlehem, in Judea, and sung to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will toward men." Christ and his disciples sung, for it is said (Matt. xxvi. 30), after he had instituted and commemorated the Lord's-supper, "And when they had sung a hymn, they went out into the Mount of Olives." This hymn was probably the one hundred and thirteenth to the one hundred and eighteenth psalm, as these were usually sung by the Jews at the passover.

The members of the apostolic church sung. When Paul and Silas were put in jail at Philippi, they "prayed, and sung praises unto God." Affliction, persecution, prison bars and walls, can not hush the voice of song in those who truly love God. "Serve the Lord with gladness: come before his presence with singing." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads."

After all this, who can doubt the propriety, the usefulness, the influence, and the duty of singing. Those who neglect this exercise are certainly guilty before God, and he will hold them accountable as for the neglect of any other duty, or the misuse of any other talent. But believing as we

do in sacred song, we can accept and appreciate the language of Paul, in Eph. v. 18, 19: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Also, in Col. iii. 16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Thus will we, by the blessing of God, go forward, till one grand oratorio, rising from hill, vale, mountain, and plain, shall declare that the families of the earth have become one great brotherhood, "UNITED IN CHRIST," singing his praises with cheerful and responsive hearts.

CHAPTER VI.

INVOLUNTARY SERVITUDE.

PRINCIPLE VI.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isaiah lvi. 1.)

RETROSPECTION.

The world, in the fall of Adam, like some great man, had taken an almost fatal dose of poison, which, in its legitimate results, had, when Christ came, about lulled it to moral repose.

This great Physician of the soul gave the world a counteracting prescription of *Truth*, which commenced working through every part of this vast political and religious system. Now see it, heaving and tossing to rid itself of the evil. The medicine is doing its work, and the result is sure. By and by the convulsions will be over, and the great system, adjusting itself, will come to a state of graceful activity.

During the latter part of the eighteenth century, and the former part of the nineteenth, armed commotions shook almost the entire globe. Political earthquakes were ever and anon changing the face of nations, and the people were almost universally demanding larger liberties.

The primitive church, the Greek wing of the Christian church, the Roman Catholics, and the Protestants, with their various agencies, had in a large measure overrun Europe, Asia, Africa, and the isles of the eastern continent. The indomitable Columbus, with the aid of Queen Isabelle, had opened a way to the western world, and had planted the Christian standard on its wild shores. Bold Hernando Cortez had broken open to the celebration of the mass the glittering palaces of the Mexican Montezumas. Francis Pizarro had added Peru to Spain; and with this conquest also the seeds of truth had fallen.

Thus the "sower went forth to sow." Thus was the seed scattered to the four winds. It was much mingled with the vain ambitions of men, yet it lost none of its inherent vitality. And though long borne down by the weight of idle forms, corrupted by the vain philosophies of men, and joined in unholy alliances with heathen rites and false religions, it was too instinct with vigorous life to be entirely repressed, too well defined in its features to lose

its identity, and so commenced awaking from its seeming slumber to look a flood of light on the nations, and free a world from the slavery of chains and sin.

As a natural and logical result of the Reformation, the spirit of freedom was the moving and ruling element in most parts of the world. The political ambition of emperors, kings, princes, popes, and priests, ran high. But the intelligent people, everywhere, fretted under the slightest galling of the tyrant's chains. The truth that "whom the Son maketh free shall be free indeed," was fastening on men's hearts and becoming an element in their natures.

Christ said, "I came not to send peace, but a sword." The contest is between truth and error. But men are slow to learn, and often confuse and mingle together things entirely distinct. The great struggle, then, is to disentangle.

In 1780, Russia, including Sweden and Denmark, stood in proud "armed neutrality," scowling on little Protestant England who was hated of her enemies round about. They took every opportunity to humble her pride, and to rob her of her dominions. Holland, just across the narrow water, was her enemy. France had not forgotten the triumphant peace Britain had dictated in 1763, and hence had aided the Americans in their war for independence. Spain declared war against England; and the Irish struggled to be free, or to unite themselves to the French republic.

At this interesting period Napoleon Bonaparte is seen in his bright military career; and watching him awhile, we with pain behold him subverting the republic he had created, and making himself dictator, under the specious title of first consul.

THE AMERICAN NATION

Was breathing to be free in the incipient stages of the "United Brethren in Christ," and so the two organizations, one political, the other religious, began to take shape at about the same time.

"Breathing to be free." And why not, since freedom is the normal condition of man. It is implanted in his heart by the God of nature. It is instilled into his mind by the word of truth. It is taught him by the winds and the waters, by the birds and the beasts. It is written, by the very law of his being, in plain words, upon his soul. Reason and history, from their thrones, speak in clear tones, "*Man is born to be free.*"

The very air in these western wildwoods was full of this spirit of freedom. It floated over hill, mountain, valley, and plain. It was breathed in by the young, and acted out by the old. Here, away over the Atlantic, far from the fetid breath of crowns and kings and thrones, the unfettered soul had an ample field to breathe a purer and higher and holier atmosphere, and of owning allegiance to God, to conscience, and to just laws enacted by the consent of the governed. Truth and error were alike turned up to the sun; and theories counted sacred by sages of old were tried in the severe crucible of logic, experience, history, humanity, and the law divine.

England, by acts of parliament, offensive laws, and by armies, had tried to crush out the spirit of independence and revolt, and reduce the American colonies to an obedient and profitable territory. This brought on the bloody struggle of 1776. The Declaration of Independence, of July 4th, was received with the applauding shouts of a young and determined nation. It was nobly sustained by a

seven years' sanguinary contest, and sealed with the blood of many a dying hero. England, as she deserved, lost her prize. The loud, harsh voice of war sunk to the low, sweet voice of peace, and Providence smiled in prosperity on the broad acres of the western world. The American colonies, having thrown off European monarchy, started out on a splendid career of republicanism. The nation, though unsettled in many things, was nevertheless a fixed fact. The idea of *freedom* and *right* was deeply set in the hearts of the people, the citizens were wide-awake and seemed to lay hold of first principles as if prompted by a kind of inspiration.

Under these circumstances the "United Brethren in Christ" arose. Material began to be gathered to compose the system of which I write. It is not at all strange that there should inhere in the system an ardent love of the right, an intense hatred of all wrong, a quenchless zeal in the cause of liberty, and a settled conviction against all forms of oppression.

Ours is a noble work. We would break the chains that arbitrarily bind any of God's creatures to earth, to sin, to Satan, and to the ignoble service of men. Our business, too, is to apply to the bruises, received in the struggle to be free, the oil and wine of Christian consolation and nourishment; to carry the torch-light of truth to the dark places of earth; to cry "danger," and to point out the right direction.

DAYS OF DARKNESS.

As nearly as I can tell, Henry G. Spayth came into the active ministry about 1812. He was a member of the first, second, fourth, sixth, eighth,

ninth, and tenth General conferences. He was the author of a valuable history—the first one written—of the United Brethren in Christ, from their rise to the year 1825. He finished this work in 1851, giving important incidents to this date. He is highly esteemed by us. During the latter part of his life he resided at Tiffin, Ohio, and died in the fall of 1873.

Mr. Spayth, in his history, p. 155, says—and the records sustain him in this: “Involuntary servitude, except for crime, has always been condemned by our society. Never, at any period, did the brethren view it in any other light than as oppressive and unjust. We always testified, decidedly, against the system, giving it no countenance, neither receiving nor encouraging a holder of slaves to unite with the Church. Otterbein and Geeting, both living in Maryland, a slave state, showed it no favor; neither did they make war with it, but guarded the Church against this sin of sins; and garments rolled in sweat and blood.

“This was one reason why the Brethren Church in Maryland and Virginia continued to be limited, and even to this day is comparatively confined to the western portions of those states. The wonder is, how the Church has continued to exist there at all. But there she is, if not numerous, yet strong: as unknown, and yet well known.”

The early fathers looked at this huge monster with the eyes which God and his word had given them. They settled it in their hearts that the vile beast was an unholy thing. And nobly did we bear above the waves that testimony, through evil report and good report.

The writer was born the year before Chief Justice Roger Brook Taney took his seat in the Supreme Court of the United States. He grew up

and entered the ministry while that dark, defiant, evil-foreboding shadow hung like a death-pall over American justice and liberty. This concentration of all that is devilish, having laid hold of the throat of Justice, imperatively demanded that the whole nation should bow at its feet, and do its worst bidding. It gagged the schools, the press, the rostrum, and the pulpit of the South, and even set a watch over private papers and private utterances, and set snares to entrap private opinions. That proud bird—the emblem of American liberty—was driven from the nation's capital, to be fed and warmed by the fires of northern homes. The churches—most of them—bowed to the yoke of the monster. It wrested from the Methodist Episcopal Church the Wesleyan branch. But this was not enough. It demanded concession after concession till the voice of Wesley, who branded it “the sum of all villainies,” was officially hushed, and that body had softened its rule on slavery down to an “*affectionately admonish*.” It had torn this proud church in two great fragments to say, “Thus will I serve America if it does not yield.” It went into the halls of congress, wearing its ignoble crown of glory plaited from the stolen liberties of crushed millions. It bribed northern senators with the price of human souls. It held up its hands, stained with the blood of those whom it had stolen from Africa, and cried, “I am clean,” “America is mine,” “I am divinely sanctioned, if not divinely ordained,” while the sword with which to thrust the nation to its heart hung at its side, and an imbecile president, from his chair of state, stooped to kiss the feet of the hell-born beast. O God! these were dark days to this little band of Christian heroes who had sworn allegiance to God and truth and heaven-born liberty. They were scathed and

peeled, and despised all the day long. The human dogs of slavery were hissed upon them in the South, and their papers were publicly burned as incendiary sheets. These people were almost everywhere called "wooly-heads," "amalgamationists," and their ministers stigmatized as "black abolitionists." *Wealthy conservative* churches could point this people to their own coffers of gold, their churches, their swelling statistics, and their fields of literature, and say, in justification of their course, "What are you gaining by you radicalism?"

"But did not this insignificant people yield?" No, thank God, they did not yield one inch. Through all these days of gloom and darkness, "they went forth weeping, bearing precious seed." They said, "*I have seen the wicked spread himself like a green bay-tree,*" and remembered that God is JUST, though courts of justice and men and nations and judges were not. They went forward in a straight course, laboring day and night, often "building fires for others to warm themselves by," and sowing the precious seed while others reaped the rich harvest. But the mill of God, though grinding late, grinds surely. God *made inquisition for blood*, and then he remembered these poor.

Anno Domini 1861 to 1865; mournful years! The tread of mighty armies, the boom of shell, the roar of cannon, the rattle of musketry, the clashing of swords and bayonets, the hissing and spouting of fraternal blood, the groans of the dying, the wail of widows and orphaned children, tell the heart-sickening tale. The sword of the Lord quickened the national justice; and this little band of 90,000 strong stand forth with a record for which they are glad in God!—a record unblotted by the foul stain of human slavery!

STEMMING THE TIDE.

How did we stem the tide? Answer: By trusting in God and hoping to the end. We were not alone. Many excused, apologized for, or justified the wrong; yet many were outspoken in their denunciation of the evil. We excluded the thing from our churches. We tolerated it in no way. We prayed against it, talked against it, preached against it, wrote against it, and denounced it most persistently in the lecture-field. It was with us a fundamental principle to advocate freedom and oppose oppression. "That all men are born with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," was next to a divine precept. He who would arbitrarily deprive men of their rights was in our eyes a tyrant. And opposition to tyrants was obedience to God. We held that those who truly imbibe the spirit of the Bible must necessarily hate and oppose oppression. The word of God and oppression (which is but another name for injustice) are antagonisms. No man's liberty ought to be taken away except for crime, whereof the person has been justly convicted by due process of law.

Money, influence, power, wealthy churches, political preferment, numerous accessions to the church, access to the better class of society, the flatteries of the press, none of these things moved us. We were true to our convictions. Knowing that God is against the oppressor, we were willing to be with God. Though all these things were against us, we "had respect to the recompense of reward."

THE JEWISH SYSTEM

(Lev. xxv. 44-46.)

Of servitude was so modified by Moses, from the slavery existing in the nations round about, that it lost all its harsher features, and became a great and perpetual *missionary plan*. In the use of this system they built up the Jewish state, and made large and important additions to the Jewish Church. Hence they were instructed to buy their bondmen and bondmaids of the heathen round about, and were strictly prohibited from making bondmen of their own countrymen.

This system had a double object. First: To obtain labor which was so necessary where nearly all the subjects were land-owners. Second: To make proselytes of those who rendered them service, and incorporate them into their own body, and thus secure themselves against a foreign influence. Thus at the same time they were subserving their own personal ends, building up the Jewish state, and lifting many a soul from the darkness of heathenism to fellowship in the church of the living God. We stand amazed at the magnitude of the thought, the grandeur of the system, and the ends it attained. It was worthy of Israel's God.

God declares, in the thirty-fourth chapter of Jeremiah, that he is angry with oppressors. This is declared in many places in his word, and indicated by the very spirit of the Bible. How could a people practice that which is contrary to the genius of their system and displeasing to God? It is an evident absurdity.

THE NEW TESTAMENT.

Jesus teaches us to do others as we would that

others should do to us. This is a plain, easy, practical, and personal rule. No one can possibly wish to be arbitrarily robbed of his dearest rights, of liberty and happiness. We must not therefore make chattels of another person or persons. We must not therefore rob, and continue to rob, another of those inalienable rights which God has bestowed.

When Paul returned Onesimus to Philemon, he sent with him, in his own hand, an "Emancipation Proclamation." This was, "*Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh, and in the Lord. If thou count me therefore a partner, receive him as myself.*" (Philemon i. 16, 17.) Hence Onesimus was just as much a freeman as Paul himself. There are none so blind as those who will not see.

Liberty is to be preferred to slavery. So Paul teaches by the impetus of inspiration, "If thou mayest be made free, use it rather." Do nothing rashly. If you have been so unfortunate by any means as to come into a state of servitude, act the man and the Christian about it. Bide your time. Do your duty. The state is not desirable. The bonds are arbitrary. They have no right to be upon you. They may interfere with your duty to God. Know all this. But let Patience have her perfect work. Watch your chances. When the chance for freedom comes, "use it rather." Despise the chain, the task-master, the unrequited toil, the arbitrary dictation. Be free, and fully responsible to God only. Be a man, and assert your manhood by possessing the rights which are yours by birth and by life.

God is no respecter of persons. Why then should we make the arbitrary distinction of master and slave? Why should we make men of some

persons, and of others horses and cattle to be sold in the mart, to be driven in the gang, or to the field with the driver's lash?

Eve is the "mother of all living." God is our great heavenly Father. All the nations that dwell on all the face of the earth are "of one blood." These facts utterly demolish the proud sophistries of slavery.

AS A SPECIMEN

Of the manner in which this question was met, I adduce the following, written about the year 1865, on the passage, "Masters, give unto your servants that which is just and equal." (Col. iv. 1.)

What are your ideas of *justice* and *equality*? Men often have strange notions of these two divine principles.

Is it "just and equal" to steal men and women, and sell them into perpetual bondage? The first, slavery has done, the second it is now trying to do. Slavery commenced in "men-stealing," which is denounced in the Bible. It is kept up by injustice, tyranny, and fraud.

Is it "just and equal" for a Christian nation to enslave a race and treat them to every kind of insult, ignominy, and injustice, because they are weak, degraded, and heathen? Is this the spirit of Christ? Christianity must be a glorious system, if this be so!

Is it "just and equal" to buy and sell men, women, and children like horses and cattle, because, forsooth, they are of a different color? Yet slavery is doing this very thing!

Is it "just and equal" to make merchandise of the bodies and souls of men; to commit incest, whoredoms, adultery, fornication, and practice

amalgamation, because it is a money-making business? Slavery is guilty of all these abominations!

Is it "just and equal" to stand and look on complacently while millions of human beings groan in chains beneath the very shadow of the proud pillar of freedom; to turn away with indifference while devils and tyrants attempt to veil the lamp of liberty, and wheel the mighty car of human progress upon these hapless beings, to crush out their very manhood? Many are turning all art, all science, all law, all logic, and all religion against these helpless beings. One comfort is, they can not turn God against them. Slavery cries, "Don't agitate." "Let us alone." "Abolition is doing immense harm." "It is riveting the chains tighter." Yes, slavery would gag free speech, fetter our hands, and put the press under a dictatorship. It would take all the results of human learning to prove itself right. It would wrest the Bible from the throne of God, to prove the villainy divine. *This is some men's idea of the divine attribute of justice!*

Is it "just and equal" to perpetuate "the sum of all villainies" because it has been entailed on us by our forefathers, because it is incased in state laws, and permitted in the constitution? Would it not be better to proceed at once in a lawful and amicable way to rid the evil out of the land?

Is it "just and equal" to sell a man from his wife, and the wife from her husband, thus compelling them to separate, when it is said, "What God hath joined let not man put asunder?" Who will deny that slavery separates families?

Is it "just and equal" to take away children from their parents, so that the parents can have no access to them, or control over them, and thus prevent these parents from training them up in

the "nurture and admonition of the Lord?" Who will deny that slavery abitrarily separates families?

Is it "just and equal" to put a fellow-being in such relation (against his own wishes, and unconvicted of crime,) that he can not "present his body a living sacrifice unto God," can not attend to the duties of the family, can not have the enjoyments of home and friends, can not have command of his own time and labor, can not observe the Sabbath or attend to the services and duties of religion? Yet this is just what slavery, *in many cases*, is doing. It is revolting to every sense of justice. No one who is sold into slavery is secure from these evils.

Slavery, from beginning to end, is a system of wrong, of gross injustice, of the most arbitrary inequality. It is subversive of every truth as exhibited in the word of God. And either the monster or this nation must die. It ruined the nations of antiquity, and it will ruin us unless it be destroyed. This is a standing truth, and must interest all nations in all time to come. Let us be wise betimes, and avert the judgment of God by a timely and true repentance.

THE OUTLOOK.

Ever since, if not before, the days of Nimrod the mighty hunter of men before or in defiance of the Lord, men have been disposed to *oppress* and otherwise wrong each other. So true and common is this, that it is doubtless a fact that "eternal vigilance is the price of liberty." And though one monster form dies, another at once commences to take shape.

Oppression, dark and damnable, has washed its

iron hands in the tears and blood of millions. It has fattened itself on the brightest hopes of many generations, for over four thousand years. Though repressed by England, Russia, and the United States of America, and some minor powers, it still clings to life with the tenacity of fate, and is cropping out here, there, and elsewhere, in nearly all the walks of social, religious, and political life.

The ugly beast can look for no sympathy, no help, no quarter from any "United Brethren in Christ" who understands himself. We all aim to deal lusty blows to the tyrant, and crush out the *spirit* of slavery, in order that the oppressed may ever go free.

The man who domineers over his wife, making her a slave, a beast of burden, a mere thing to accomplish his own selfish ends,—who works his children as he does his horses, and makes their lives bitter with his harshness, stinting them in food, in clothing, and in means of mental and moral culture,—is no better than the white tyrant who made merchandise of the souls and bodies of black men, women, and children.

The woman of haughty, exacting, and fault-finding spirit, who insults and abuses her servants, who is never willing to yield anything for their comfort, who is never satisfied unless she can quarrel with them about the little cares of the house, who expects perfection in every person but herself, who abuses her washer-woman, and complains of the high wages of servants and other folks, is a *petty tyrant* in the home circle, and deserves no better name than I have given.

James says, "Do not the rich men oppress you?" Wealth brings power; and men are not slow to use it to their own advantage, and against the weak and poor. He who grinds the faces of the poor,

obliging them to buy at his own prices, paying them for their labor just what he pleases, managing by the "tricks of trade" to get all their labor for a mere subsistence on their part, closing his eyes and his heart against the appeals of want and suffering and age, would perpetuate by law a system of vassalage, and is therefore not to be trusted. Iron-masters, railroad men, land-monopolists, those controlling large factories, and other moneyed persons, are respectfully requested to consider the hints here thrown out. Those who are innocent will not be harmed. Those who are guilty are positively meant in these remarks.

Those who are shipping into this country the poor Chinese, and are selling them to shame and crime and abject servitude, are fiends in human shape, and deserve the execrations of God and man. Those who are trying to elevate this immigrating heathen element, to turn them from their devotion to idolatry, to fit them for intelligent membership in this great commonwealth, are doing a noble work upon which will rest the blessing of the Master.

He who in the sacred office "lords it over God's heritage," making merchandise of the gospel, selling himself to do evil, usurping and using power where it does not belong to him, reaching his arm out to interfere with conscience, the family circle, the education of children, the choice of husband or wife, and the times and places of public worship, is no less a despot than he who takes away from men their civil rights.

Newspaper men who deliberately keep their readers in ignorance, who cater to the public prejudice for gain, who publish falsehoods to gain an end, who defame innocent characters to get them out of the way, would, if they had the power,

enslave a race that they might revel in the uncertain delights of wealth. They look upon men as they do upon money—to be used to accomplish their own selfish purposes. Their characters are built upon the elements of tyranny.

Many office-seeking politicians are no better. They look upon the rest of mankind as so many herds of cattle to be driven to the polls to put them into office, that they may enjoy the spoils. What care these men for our rights? What care they for the general prosperity of the country? What care they for enterprises which do not directly benefit them? They will buy and be bought. They go into office to make money. They interpret everything as it relates to their own personal interests. Their own purses are the standard of justice and judgment. Like the wretch who sets a house on fire that he may have an opportunity to steal, so these men will bring the country into almost any condition that they may have some pretext to plunder the public treasury.

The word of God says, "Owe no man anything, but to love one another." He who by any course of life puts himself under obligations to do otherwise than his conscience and judgment indicate, sells himself to do evil, and is a slave to the man who holds the claim.

Churches that oblige their ministers to labor for inadequate salaries, and then insist that as they are called of God they must preach whether they are paid or not, are no better than the petty tyrant who compels his servants to engage year after year in unrequited toil.

PART V.

THE RESULTS.

The plan is plausible, and the principles are commendable; but how have they worked in actual life? What degree of success has attended them? Is the thing likely to succeed? Does the organization show signs of life? Has enough been accomplished to commend it to a respectful consideration and further trial? Has it the elements of permanency? Has it shown itself capable of doing effective work? Is there enough of it now, so that, if we were to fall in with it, there would be reasonable hopes of success?

These questions can be answered best by reference to the following pages on the difficulties, progress, and present condition of this system of co-operative labor among Christian churches. Here is seen what has been accomplished; how the work has borne upward and onward, amid many discouragements, and is more vigorous and hopeful to-day than ever.

PART V.---The Results.

CHAPTER I.

DIFFICULTIES.

The advancement of this cause has not been discouragingly slow, nor surprisingly rapid. Most of the time it has borne upward and onward with a steady pace. Frosts and storms have nipped and wasted it at times, but not enough to destroy all the fruit and kill the stem. It has grown the hardier for these things. Most of these difficulties and discouragements have been referred to under their appropriate heads. But it may help to a better understanding of the subject to group them together here and descant a little on those not called up in the regular line of argument.

1. As the American people, laws, schools, and literature were largely English, and as we were for a number of years confined almost exclusively to the German language, we lost much in numerical strength from a *want of English preaching*.

2. From 1774 to 1815 no settled line of policy had been adopted, and hence we lost much from a *want of systematic organization*.

3. The Methodists commenced their operations in America with the most rigid system of ecclesi-

astical polity, perhaps, ever known to the world. Our relations with them, for years, were the most intimate, so much so that many thought we would become one. We labored with them and they gathered the fruits of our joint labors. Hence we lost much by our co-operation with the English Methodists.

4. CULLING-OUT AND GENERAL DISCOURAGEMENT.

The causes which I have named, as well as others which I shall hereafter name, united to produce in the cause a state of general discouragement. Her true position, relation, and mission in the world were not distinctly understood even by her own members. They knew they had feelings, purposes, ideas, and convictions, which they could not fully enjoy and carry out in any of the existing churches except their own; but still the way was not clear, the sky was dark. With trembling hands they advanced, slowly and cautiously, or stood still to "see the salvation of God." Before Otterbein's death, as early as 1800, this paralyzing influence was at work. It seems that even the minds of Otterbein and Boehm, the founders of the churches, were not clear as to the propriety of compactly organizing and perpetuating a separate body. Father Otterbein, at one of the last conferences he attended, in an address, speaking of the difficulties and discouragements of the work, said, "It is true, brethren, the German work is a hard work; yet faint not, and in due season you shall reap. The Lord has greatly blessed our labors and stood by us. Brethren, be men of God; be strong in faith. Love God; love all men with a pure heart, fervently; employ your powers to save them, to pluck them as brands from the burning; and

while you do this, remember that it is not from men that you are to expect the reward of your labor, but from the Lord Jesus Christ at his coming. * * * Ours is a calling to labor. Our rest is not here. I beseech you, dear brethren, to take no account of this labor. One soul saved, one sinner turned from the error of his way, will more than compensate for all you have done." It seems that the brethren felt deeply and saw clearly that something ought to be done, that there was a work for them to do, but exactly what this work was, and how it ought to be performed, was not so clear. Many, out of habit and a kind of conscientious instinct or inexplicable impression, maintained their positions; some, doubtless, fell out by the way; and many, very many, looked about, examined the probable chances of success, made up their minds, and joined other churches. Bishop Asbury estimated that in 1813 there were in our communion about 20,000 members; but in ten years after this, so great had been the waste, there were but 9,000 communicants. It must not be supposed that in this interim the brethren were idle. They labored much and had many extensive revivals of religion; and scores of converts joined the other churches, especially the English Methodists. This we have heard remarked by men now living who were born as far back as 1809, and consequently their memories cover nearly all the time of which I speak, while they grew up and associated with the early fathers. Every good cause has its discouragements. No farmer expects all the ground he cultivates to bring a hundred-fold. Every machine must suffer from the effects of friction. Every army going forth to battle expects its losses by desertion, disease, and the missiles of the enemy.

These references may be a source of some comfort to those who, at times, may be disposed to dwell too much on the gloom which, like distant clouds, may loom up here and there around the borders of our Zion. There is a magnanimity of soul exhibited in standing unmoved from a noble purpose, amid the greatest difficulties. It claims unbounded admiration. It is like the deeply-imbedded rock amid the rushing and rolling and foaming of the wild waters of the angry, storm-tossed ocean.

5. The want of a discipline in the society which was long felt, was a source of weakness to us.

6. Want of organization, the poverty of the colonies, and the fear of "making merchandise of the gospel," brought a *poor support of the ministry*. Men could not thus devote their whole time to the work. The evils of this are easily seen.

7. The colonies had very few schools. Nearly all the educated men of this country came across the waters. Men raised up among us of our own countrymen, as ministers, were men of but limited education. Hence they could not lead the thought of the day. This evil, which we are largely remedying now, has been a great hinderance to us. We have needed, we still need, devoted, pious, self-sacrificing, *well-educated* ministers of the gospel.

8. There has always been among us a lack of *denominationalism*. This is commendable in many ways, but it tells heavily against our numerical strength. If those we lose through our broad sympathies only carry with them our generous impulses, we shall have cause to rejoice, for this process in due time will "leaven the whole lump."

9. If we had in early days, or would even now put our stronger churches in charge of those ministers who have especial endowments for *pas-*

toral labor, and thrust out our best itinerants to open up new fields, we would not have so many local preachers, and our strength and influence for good would be double what it is. As it is, about one half of our ministerial force has never been called into active service.

10. Our position on slavery made us obnoxious in the eyes of the people for years, drove many from us, deterred many from joining us, and kept us almost entirely "north of Mason and Dixon's line."

11. Then our early and stringent measures against intemperance made us unpopular among the German element, and among all those who liked to imbibe moderately or freely around the "festal board." Over a half century ago almost every one drank ardent spirits as a beverage.

12. For many years we have had "secret combinations" to contend against. By them our ranks have been decimated. And they are no inconsiderable power at the present time, and are disposed to show us no favor.

13. Then the religious apathy, the blindness, and the prejudice of the human heart have been against us. This is true of all good causes. The heart loves ease. Men are "slow of heart to believe all that the prophets have spoken." Prejudice clings to old forms, modes, and ideas. And it is only after the most persistent efforts that new and improved measures can be made to take the place of long-established and cumbersome methods.

14. Allowable human agencies were not duly appreciated and used. Nothing, perhaps, connected with the origin of this people is so remarkable as their almost total want of worldly ambition. To use the materials and measures of the world not in

contradiction to God's word is allowable, and in a measure necessary to any large degree of success. Christ says, "I am the way, the truth, and the life." This our fathers seemed to take in its most absolute sense, and so turned obstinately and steadily away from the world, and, in some instances, even despised the proper aids it might have lent them. Christ was their example, the Bible their rule of life, the glory of God their highest ambition, the Holy Spirit in their hearts the fullest enjoyment, and "Religion! Religion! Religion!" their constant theme. Though Otterbein wielded a vast influence, and might have had personal emolument, yet "he would not be called chief." Boehm said, "I have no disposition to be at the head of a church." They labored many years without a written discipline. They looked so little to influence that they almost wholly neglected the education of their ministers. They lived sixty years without even a periodical to advocate or defend their principles. They provided no systematic method of educating their children. Fearful of making merchandise of the gospel, the early preachers would not ask a salary to enable them to devote themselves exclusively to the work of the ministry. They knew nothing of compromise or middle ground on questions of vital importance. They knew not, and cared not to know, how to float on the popular current. They spoke in the most decided tones against show in dress or manners, worldly and attractive forms in worship, unnecessary expense and grandeur in building church-houses, and against everything that might win or feed a depraved nature. We can hardly conceive of greater simplicity and rigidity. There were extremes in some of these things, and they told against us. This course led to many sacrifices

which were borne with a corresponding firmness. While we must in some instances deplore the results of this course, we can not but admire the *spirit*; for it was *right*. O God! may this Christ-like spirit of humility, sacrifice, and hatred to sin never depart from this branch of beloved Zion! May it pervade every breast, and be mingled with a holy zeal to use every laudable means within our reach to build up the waste places, to save the souls of our fellow-men, and to glorify God. Amen.

15. Sin has been against us at every step. We have known no compromise with wrong, hence we have had heavy work. Our idea of the church is that it should be a pure body of believers. Starting out with this idea and steadfastly adhering to it, every latent power of corrupt human nature has been arrayed against us. Whisky-drinking, horse-racing, Sabbath-breaking, blasphemy, every open and every secret sin have been combined against us, to hedge up our way, defeat our efforts, and confuse our plans. God can not look upon sin with the least degree of allowance; nor should his people. Jesus came to save his people *from* their sins, not *in* them; and this is the mission of the church. We must oppose sin at all hazards. Popularity is a vain thing, yea, a curse, if it be gained by admitting error among us. Sin is a disease that must be cured, not tampered with and admitted into communion with saints. Those who love sin can not but hate us. Sin is a hinderance to us and hedges up our way. We meet it at every turn. Blind prejudice, blear-eyed ignorance, short-sighted selfishness, perverse human nature, wrong habits, erroneous teaching, confront us with the most obstinate resistance. We have met these forces bravely, and God is leading us on to a greater and more glorious victory.

CHAPTER II.

STATISTICS.

But in the face of all these difficulties and discouragements, during one hundred years, after deducting all losses from every cause, we now aggregate 135,000 souls, which is an average net annual increase of 1,350 members. The next century will doubtless increase this average tenfold or more. It may be interesting and profitable to trace, in a brief way, the growth of this work during a century, as it appears on the face of history.

In our earlier history no statistics and but few records of any kind were kept. Bishop Asbury said, in 1813, that he believed these German heralds of grace (the United Brethren) congregated 100,000 people, and had 20,000 communicants and "100 zealous and acceptable preachers." By the terms of union which then existed between the two orders of the church, Methodist presiding elders received lists of the names of all our regularly licensed preachers in their respective districts. Their traveling preachers sought, and doubtless in most instances obtained, lists of names of our members on their several fields of labor. With this data, Bishop Asbury could not err very greatly in his judgment.

In 1820 there were 114 preachers, 36 itinerants, and 23 fields of labor, which paid, not including the Otterbein church at Baltimore, for the support of the gospel, about \$815. This is an average of about \$23 to each itinerant. These itinerant mis-

sionaries or evangelists, like Paul the apostle, had secular callings by which they secured a livelihood.

In 1830 the statistics are not clear. The original or Hagerstown Conference—now, I believe, called Virginia Conference—reported 76 preachers, 11 circuits and stations, 16 itinerants, and \$1,263.36 paid for preachers' salaries—an average of nearly \$79 to each itinerant. But there were, at this time, six annual conferences, situated in Maryland, Virginia, Pennsylvania, and Ohio. Besides the usual salaries paid to ministers there was now on hand a fund of over \$1,850 for the relief of worn-out traveling ministers, and their wives and orphan children. This was a new enterprise among us. The Pennsylvania, Muskingum, Scioto, and Miami annual conferences had together, at this time, 177 preachers and 31 fields of labor. The Virginia and Indiana conferences, if they bore any proportion to these four conferences, would increase these figures to about 250 preachers and 45 fields of labor.

In 1835 there were 293 preachers and 56 fields of labor.

In 1840 there were 387 preachers and 90 fields of labor, an increase in five years of 94 ministers and 34 charges,—an average annual increase of 19 ministers and 7 charges, nearly. There were at this date 9 annual conferences. These were called Pennsylvania, Virginia, Alleghany, Muskingum, Sandusky, Miami, Indiana, and Wabash. These names indicate the territory they comprised.

In 1849–51 the statistics are more full. We had, according to Rev. Wm. Hanby, 14 or 15 annual conferences, 679 preachers, 219 circuits, over 1,467 classes, and about 40,000 members.

In 1859–61 there were 29 to 33 conferences, 1,365 preachers in all, 725 of whom were itinerants,

about 590 fields of labor, 5,200 preaching places, 3,900 classes, 1,534 Sabbath-schools, 1,049 meeting-houses, and 94,453 members.

In 1873 there were 3,874 organized churches, 127,561 members, and 1,822 ministers, who received as salary, \$345,290. This includes preachers' aid, and bishops' collection. Counting off one half for local preachers, which is about the usual proportion between these two classes, and we have an average of \$379 to each traveling preacher. Collected for missions, \$37,833.78; church-erection, \$612; Sabbath-schools, \$43,541.73; church-building and expenses, \$279,775.95; educational funds, \$14,925.51. Number of meeting-houses, 1,681; parsonages, 321; Sabbath-schools, 2,739; children and teachers, 157-197. Estimated value of church property, \$2,054,000.00. This estimate does not include the value of our educational institutions and publication houses.

CHAPTER III.

OUR INSTITUTIONS.

Permanent results of this system are seen in the institutions which have grown up from year to year. These abide and exert a lasting and salutary influence. They indicate the hold which the cause they represent has upon the minds and hearts of the people. They are growing in value, interest, importance, and power, and are making a decided mark in the public mind.

They offer rare facilities to those who are really anxious to do good with their labor and means. The attention of the public is invited to these institutions and organizations.

Those who are willing to work will here find opportunities; those who have time to work will here find means to fill up this time in doing good; those who have money to give will here find constant demands to be met, and a fine opening to extend their usefulness.

THE GENERAL PUBLISHING HOUSE

(Instituted in 1834, at Circleville, Ohio,)

Of the "*United Brethren in Christ*" is located at Dayton, Ohio. The building stands on the north-east corner of Main and Fourth streets. The corner building is forty by ninety feet, four stories high. In the rear of this is a wing thirty-four by fifty-two feet, three stories high. The building and grounds are valued at \$46,000. The total amount of capital invested, on the first of April, 1874, was \$129,828.76.

Seven papers are published at this house. These are, "The Religious Telescope," English, 36 by 50 inches, weekly circulation 11,000 copies; "The Fröhliche Botschafter," German weekly; "The Children's Friend," "The Missionary Visitor," and "The Youth's Pilgrim," all semi-monthly Sabbath-school papers (the first two English and the latter German); "Our Bible Teacher," and "Lesson Leaves," monthly Sabbath-school papers. The average aggregate circulation of all these papers on the first of April, 1874, was 110,000 copies. Besides these, this house publishes a number of books. The list is constantly increasing. The business done in this office in the last twenty-four years amounts to \$1,200,215.60.

United Brethren Bookstore,

Corner Main and Fourth streets, Dayton, Ohio.

KEEP CONSTANTLY ON HAND

Theological, Religious, and Miscellaneous Books.

A SPECIALTY MADE OF

SABBATH-SCHOOL LITERATURE OF EVERY DESCRIPTION.

Libraries, Tickets, Cards, Mottoes, Prizes, Maps, and Miscellaneous Books, suitable for youth of all ages. Bibles, Testaments, Question Books, and Commentaries, in great variety. Union and Denominational Schools supplied with Libraries and requisites, on the most favorable terms.

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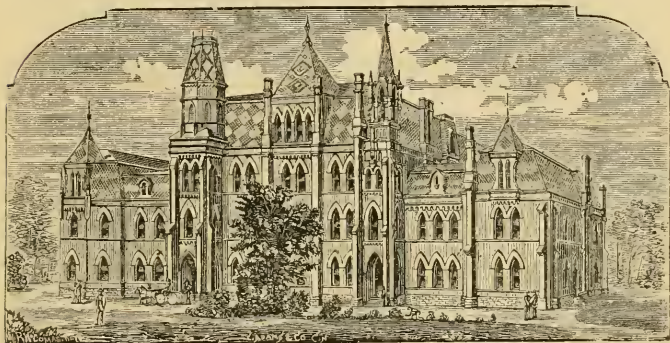
We have, connected with our establishment, a Stereotype Foundry, and are prepared to execute work in this line as well and as cheap as any other house in the land. We solicit the patronage of authors and business men generally.

Address all orders to

Rev. W. J. SHUEY,
DAYTON, OHIO.

Oberlin University

WESTERVILLE, OHIO.



CENTRAL BUILDING.

COLLEGIATE DEPARTMENT.

FACULTY.

REV. H. A. THOMPSON, D. D.

Pres't and Prof. of Mental and Moral Sciences.

JOHN HAYWOOD, A. M.

Professor of Mathematics.

THOS. McFADDEN, A. M., M. D.

Professor of Natural Sciences.

JOHN E. GUITNER, A. M.

Professor of Greek.

REV. HENRY GARST, A. M.

Professor of Latin.

MRS. LIZZIE K. MILLER, M. A.

Principal of Ladies' Department.

MRS. MIRIAM M. COLE,

Assistant Teacher.

C. A. BOWERSOX,

Teacher of Vocal Music.

B. NAUMBOURG,

Teacher of Instrumental Music.

MRS. HARRIET E. THOMPSON,

Teacher of Drawing and Painting.

Otterbein University.

ADMISSION.

The founders of this University, believing that their *daughters* should have as good opportunities for mental culture as their *sons*, early did what the older Colleges and Universities are doing to-day—*admitted both sexes to all the privileges of the University.*

A successful experience of *twenty-six years*, as well as the universal demand of the age, confirms us in our belief that this is the true theory of education—the *co-education of the sexes.*

CALENDAR.

The First Term of the next Academical year will commence August 12th, 1874.

The Second Term will commence January 13th, 1875.

Between the close of the First Term and the opening of the Second, there will be a vacation of three weeks.

The next Annual Commencement will be June 3d, 1875.

COURSES OF STUDY.

The University has four courses of study, viz:—Classical, Scientific, Ladies' and English, of which any one may be taken by any student.

The CLASSICAL COURSE is the complete collegiate course, requiring four years, after the preparatory course of two years.

The SCIENTIFIC COURSE has four years in College and one preparatory year, and gives special attention to purely scientific branches.

The LADIES' COURSE is the same in length as the Scientific, and similar in character.

The ENGLISH COURSE is partial, requiring three years, and omitting ancient and modern languages.

In the PREPARATORY DEPARTMENT the common branches are taught, and many here prepare themselves for the work of successful teaching.

The MUSICAL DEPARTMENT will furnish good facilities for instruction in Vocal Music, on the Piano, Organ and Guitar.

The FINE ART DEPARTMENT will afford good advantages to all who desire instruction in Pencil Drawing, Perspective, Crayoning and Oil Painting.

LITERARY SOCIETIES.

There are four Literary Societies connected with the College—the Philomathean and Philophronean, belonging to the gentlemen; the Philalethean and Cleiorhetean, belonging to the ladies.

LIBRARY.

The Library destroyed by fire has been replaced by one containing standard works in history, biography, science and philosophy, with a fair proportion of miscellaneous literature. Additions will be made from time to time.

DISCIPLINE.

An unqualified obedience to just rules is first acquired; but a cheerful obedience, however, is taught and insisted upon. A record of the student's habits in respect to his scholarship, obedience to rules, and general punctuality is kept. This record is preserved in the institution and copy sent to parent or guardian when requested.

WESTERVILLE.

The University is located in Westerville, Franklin county, Ohio, on the Cleveland, Mt. Vernon and Columbus R. R., twelve miles north of Columbus. Westerville is the largest and most flourishing place in Franklin county, the capital excepted, and is noted for its beauty and healthfulness. For high morality, quiet and order is hardly equalled—certainly not surpassed—by any place in the State, or in the whole country. No drinking saloon, or other low place of resort, is tolerated.

BUILDINGS.

The main University Building, erected to take the place of the one destroyed by fire, is completed and in use.

Saum Hall, which has been thoroughly refitted, furnishes a home for the ladies who remain there under the care of the principal.

EXPENSES.

Tuition, in all classes, per term of 20 weeks, including incidental expenses, \$12.00.

Instrumental Music, per term, \$12.00. Modern Languages, per term, \$10.00

Pencil Drawing and Perspective, \$5.00 per term of ten weeks. Oil Painting, \$10.00 per term of ten weeks.

Children of superannuated and itinerant Ministers of the Conference co-operating with the University, are received free of tuition.

Boarding, in private families, \$3.00 to \$4.00 per week. In clubs, \$2.00 to \$2.50 per week. Students will be assisted in procuring rooms and boarding by calling upon the Secretary, at the Ladies' Hall.

TEXT BOOKS may be procured in Westerville.

For further particulars, address

REV. H. A. THOMPSON, D. D.,

Westerville, Ohio.

OPINIONS OF THOSE WHO KNOW US.

This institution is one of the most promising seats of learning in the land.—*Alexander Clark, in Methodist Recorder, (Pa.)*

The good influence of the University is felt in the village, which has never yet allowed a gambling or drinking saloon to exist in the township.—*South Bend Tribune, (Ind.)*

We believe that in quality of instruction and class of mind to be instructed, Otterbein should justly rank among the first-class colleges of the State.—*Editor Religious Telescope.*

The late catalogue shows us that the year's labors have been successful in all that pertains to the stability, patronage and public appreciation of so valuable an institution.—*Editor Herald of Gospel Liberty, Dayton.*

The last catalogue is very interesting. The college building which was accidentally burned, has been rebuilt with the modern improvements of architecture, and presents a fine and imposing appearance.—*Bucyrus Forum.*

Being so far from a large city, in a quiet town of about twelve hundred inhabitants, with no drinking saloons, with a vigorous and harmonious sentiment pervading the town, its students are removed from the many temptations which prove the ruin of so many college students. We cordially recommend Otterbein University to all our readers.—*Columbus Gazette.*

I enjoyed my recent visit to Otterbein University very much. The surroundings are in every way attractive. Besides the charming landscape as seen from the college windows, the moral tone of the village, entirely free from drinking or gambling saloons, preserves students from the temptations that beset them in large cities. I could scarcely realize with the rural quiet that prevailed during Commencement Week, that I was within a dozen miles of the capital of the great State of Ohio.—*Hon. Schuyler Colfax, Ex-Vice President of the United States.*

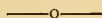
The new President and new building have given to Otterbein a new impulse. A large increase in the number of students, greater efficiency and thoroughness in instruction, and added course of lectures on special subjects, are the happy evidences of increasing success and prosperity.—*Hon. E. E. White, in Educational Monthly.*

The founders of the University showed their wisdom in the location, for the morality of the town is a wonder. Not one saloon or place of resort is tolerated, and parents can send their sons there without fear. We advise parents who are doubtful of the wisdom of educating boys and girls in the same school, to visit Otterbein University. There the problem is solved and the good results are shown.—*Woman's Journal, Boston.*

The Home, Frontier, and Foreign Missionary Society

OF THE UNITED BRETHREN IN CHRIST.

OFFICE AT DAYTON, OHIO.



Officers and Members of the Board.

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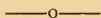
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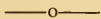
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J. HOKE, Esq.



ORGANIZED MAY, 1853.



About fifty thousand persons have been brought into the church through the labors of its missionaries. Its foreign missions are in Germany, and on the western coast of Africa. Frontier missions are successfully operated in West Virginia, Tennessee, Kentucky, southern Illinois, Missouri, Kansas, Colorado, California, Washington Territory, Dacotah, Minnesota, Oregon, Wisconsin, and Ontario,—home missions in the states, East and West.

In the year 1873 it employed three hundred and twenty-four missionaries, and paid for the support of the work \$92,244.82.

Since its organization the churches have contributed to the support of its missionaries \$1,090,383.35. Of this amount \$467,307.15 have been paid as missionary money, and the remaining \$623,076.20 as salary by the missions.

Laborers for the harvest of the Master—with millions of money for their support—and the fullness of the divine blessing are the chief wants of the society.

Millions of souls for whom Christ died are going quickly down to endless night. Will we not hasten to their rescue with the all-saving gospel of Christ? Think of the loss of a soul, forever shut out from the home of the good. Think of what you may do to prepare the way for the salvation of men. Think of the example of the blessed Redeemer who has just passed before you from the great work accomplished by him on the earth, to the intercession of his throne. The divine system of salvation opened and declared to men by Christ, must be proclaimed quickly to all nations.

Jesus said, "And greater works than these shall he do because I go to my Father." What could be greater except the prosecution of the same work until the world shall be won to Christ. Who would not wish to join in a work so glorious and grand in its nature and results! Reader, does not the Lord of the harvest ask that you give yourself, or the fruit of your labor, for the salvation of those who are perishing in the fields of sin?

FORM OF BEQUESTS AND DEVISES.

Persons making donations to the society, by will, should observe the following form:

I give and bequeath unto the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, organized by the General Conference of said church, May 20th, 1853, and incorporated in Butler County, Ohio, September 23d, 1853, the sum of —— dollars; and the receipt of the treasurer of the society shall be a sufficient discharge therefor to my executors.

Union Biblical Seminary,

FOUNDED IN 1869,

Located at Dayton, Ohio, is under the auspices of the United Brethren in Christ. The design of this institution is to afford young men entering the ministry facilities for a thorough preparation for the work. The course of study, which embraces systematic and pastoral theology, Hebrew and Greek exegesis, Bible and church history, and sacred rhetoric, is well adapted to this end.

Faculty.

REV. L. DAVIS, D. D.,

REV. G. A. FUNKHOUSER, A. M.,

REV. D. D. DELONG, A. M.

Terms of Admission.

Applicants for admission into this seminary must be members of good standing in some Christian church. They must produce satisfactory testimonials to the faculty of a prudent and discreet deportment, and that they possess competent talents for the work of the ministry. The course of study occupies three full years. In special cases, this may be somewhat abridged. But students will be continually urged to take the full course when at all practicable.

Expenses.

Tuition and room-rent free. Board from \$3.50 to \$4.50 per week. Some students board themselves at a much less expense. Books and stationery are furnished to students at reduced prices.

Library and Reading Room.

There is a small library, containing valuable books, to which additions will be made from time to time, connected with the seminary for the use of the students, also a reading-room, accessible to all, furnished with leading religious newspapers and reviews.

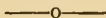
There is also connected with the seminary one religious and literary society, which, it is believed, will be very profitable to those becoming members of it.

For particulars, address Rev. L. Davis, D. D., or the general agent, Rev. S. M. Hippard, Dayton, Ohio.

WESTFIELD COLLEGE.

LOCATED AT

WESTFIELD, CLARK CO., ILL.



This institution has, in a few years, unobtrusively grown into an influence that may well gratify its founders. Two courses of study are laid down, the scientific and classical, the completion of either of which secures an appropriate degree. While either of these is desirable, students are constantly advised to pursue the classical. Besides these regular courses, a partial course is marked out for those preparing for the profession of teaching, for whose benefit special instruction is regularly given in normal classes. Good facilities are provided for the study of music, drawing, painting, book-keeping, and penmanship. The co-education of the sexes is practically indorsed; and both sexes are admitted to all classes. Parents are requested earnestly to consider what good reason they can have for denying their *daughters* any intellectual culture that is good for their *sons*. It is believed that no such reason exists; and accordingly, we beckon to all to come. But while recognizing the need of common culture, we at the same time sedulously maintain well-defined limits of social intercourse between the sexes, deeming a miscellaneous familiarity hazardous to good manners, good scholarship, and good morals. Therefore, parents may be confident that their daughters, as well as their sons, committed to our care, will be shielded from harm, so far as human protection can shield them.

Our location is pleasant and healthful, and easy of access. Expenses are moderate—board, including furnished rooms, ranging from \$2 to \$3.25 per week. Tuition and incidentals, per year, \$27.50. Family scholarships are sold for \$200. These furnish tuition to an entire family as long as desired. There are also other forms of scholarship for sale.

The year is divided into three terms, beginning respectively in August, November, and March.

Any desired information given by catalogues or letters, on application to any member of the faculty.

REV. SAMUEL B. ALLEN, A. M., PRESIDENT.

P. S.—Natural curiosities, antiquities, and specimens in natural history, earnestly solicited; also, contributions to our library.

S. B. A.

HARTSVILLE UNIVERSITY.



AN INSTITUTION OF LEARNING,

*Under the control of the White River and Indiana annual
conferences of the United Brethren in Christ.*



FOUNDED IN 1852.



The course of instruction is thorough, with a competent faculty. Both sexes have equal advantages and receive equal honors. The location—Hartsville, Bartholomew County, Indiana,—is pleasant and healthy. Tuition and board are reasonable. There are three terms in the year, commencing respectively on the first Monday in September, the second Monday in December, and the third Monday in March. Students admitted at any time. Music, commercial, and penmanship extra.

The college building is large and commodious, being 60 by 80 feet, and three stories high.

Endowment, \$30,000. Donations solicited to the amount of \$100,000.

**Hack from Columbus to Hartsville on every Tuesday and Friday,
and from Greensburg on Monday and Thursday.**

For further particulars, address Prof. Joseph J. Riley, Secretary, or Rev. D. Shuck, President of the Board of Trustees, Hartsville, Bartholomew County, Indiana.

AVALON ACADEMY.

AVALON, LIVINGSTON CO., MO.

—o—
COMMENCED IN 1873.
—o—

The location is very healthy, and one of natural beauty. Avalon,—a quiet country village,—though new and small yet, is rapidly and substantially growing, and will furnish ample accommodation for all that may desire to become students of the academy. There are few places, if any in the state, to which parents can send their sons and daughters with the assurance that they will be as free from extravagance and vice as here. Away from the excitement and allurements of cities, and many villages, Avalon Academy is justly regarded by its founders and patrons as affording superior advantages to those who earnestly seek an education.

The school-year is divided into two terms of twenty weeks each. Students may enter at any time. Terms open in August and January.

The academy has two regular courses of study—the collegiate preparatory course, and the English course.

Particular attention is given to the common branches, and—for the benefit of these who will teach—to the art of teaching them.

Lectures on practical subjects, by the instructors and others.

An unqualified yet cheerful obedience to *just* rules is taught and required. We aim to secure good government by a high standard of morality, honor, and politeness; by appeals to the student's conscience rather than to painful discipline.

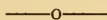
Tuition in common branches, per quarter, \$6.00; higher branches and ancient languages, \$7.00; incidental fee, 50 cents; instrumental music, per twenty-four lessons, one hour each, \$10. The academy being partially endowed, the Board is enabled to put the tuition thus low. Boarding in private families, \$2.50 to \$3 per week. Rooms for self-boarding can be rented for from \$2 to 3.50 per month.

For further particulars, inquire of or address Prof. M. H. Ambrose, A. B., Principal, or Miss Lizzie Hanby, M. A., Principal Ladies' Department and Teacher of Instrumental Music, Avalon, Mo.

WESTERN COLLEGE.

WESTERN, LINN COUNTY, IOWA.

Founded in 1856.



A Christian college, with preparatory, scientific, and classical departments. Also, a complete commercial department, embracing penmanship, book-keeping, phonography, and telegraphy; also, music and drawing.

Both Sexes Admitted to all Classes.

Three terms, of thirteen weeks each, annually. Tuition in all the college classes, \$7 per term; incidental fee, \$1.50; commercial department, music, and drawing, extra. Boarding, including room furnished, except fuel, \$2.75 to \$3 per week. Many students board themselves at half the above expense. Commodious homes for ladies, under a kind and careful principal.

Persons coming to Western should either come by rail to Cedar Rapids, where they will find a hack leaving the Valley City Hotel each day at 2:30 P. M. for Western, or to Eli Station, on the B. C. & M. R. R., which is three miles east of Western, where they will find conveyances.

The college is located in a very healthy section of country. Sickness is a rare occurrence among its students. In its entire history of eighteen years but two have died when in attendance. The village is noted for its pervading moral and religious influence. No drinking or gambling house is tolerated. This religious tone of the church, combined with that of the school, renders it a place the most favorable for the moral and religious development of young people resorting to this place for obtaining an education.

Nearly all of those who have graduated from her halls are active Christian men and women, the majority of whom commenced their religious life while students here.

Send for circulars to Rev. E. B. Kephart, President, Western College, Western, Linn County, Iowa.

Lebanon Valley College

IS LOCATED AT

Annville, Lebanon County, Pennsylvania,

On the LEBANON VALLEY RAILROAD, twenty-one miles east of Harrisburg, and is accessible by ten trains daily.

This location is among the most beautiful and healthful in the state.

There are two college buildings, very commodious and well furnished, each surrounded by ample grounds.

The south college, or ladies' hall, is exclusively occupied by the lady students, the lady teachers, and the president's family. The north college is occupied by the young men.

The college aims to secure not only THOROUGH INSTRUCTION, but also CORRECT HABITS and GOOD MORALS.

In the classical course all the classes are represented, and instruction is also given, by *experienced teachers*, in the preparatory and academical English studies.

Prominence is given to VOCAL and INSTRUMENTAL music.

The Board of Instruction has been increased, and the faculty comprises men eminent for scholarship and for success as practical teachers.

The next scholastic year will begin August 24, 1874.

For a catalogue, and full information, address the president.

L. H. HAMMOND, A. M.

Annville, Lebanon County, Pennsylvania.

CLOSING REMARKS.

I.

The chapter on "Open and Close Organizations" is omitted. There are several reasons for this. The book has already gone beyond its prescribed limits, notwithstanding the manuscript has been condensed and cut down all that it could be not to spoil the plan. Still further contraction was necessary. I chose to shorten by omitting the discussion of secretism, because I did not wish to formally introduce the subject without discussing it thoroughly. This, as I have indicated, would have made the book too large. Anything less than a thorough discussion would only damage the cause and increase the bitterness, which is too great already. I can not consent to add fuel to the flame, unless it be done in such a way as to accomplish some good. My views on this question are positive and well-defined. They are correct and rational. They are in manuscript, and can be published at any time. If persons, after reading this book, wish to know my convictions upon the subject of secret societies, they have but to say so, and they can be accommodated.

II.

The ground has now been gone over. The salient points have been touched. The leading features of this system have been presented. The results have been briefly stated. The field is ample,

varied, and rich. Deep and extensive tracts lie untouched, inviting future effort. Let us not forget that this book is largely suggestive. An opportunity to think is here presented to the reader. A great thought is here developed as a living reality. It is worthy of the most earnest consideration. It is to be hoped that the book will be read and re-read, and studied, till it is fully comprehended in its spirit, aim, and object; until the soul is fired up with a holy enthusiasm to enter into the work and devote the life to the cause of God in this direction. System is important, and system is here presented. But little can be accomplished in a desultory, disorderly way. Well-directed, concentrated, and continued effort, with the blessing of God, will insure success. Here is method, here is order, here are opportunities for persistent work. Who will consecrate himself unto the Lord?

III.

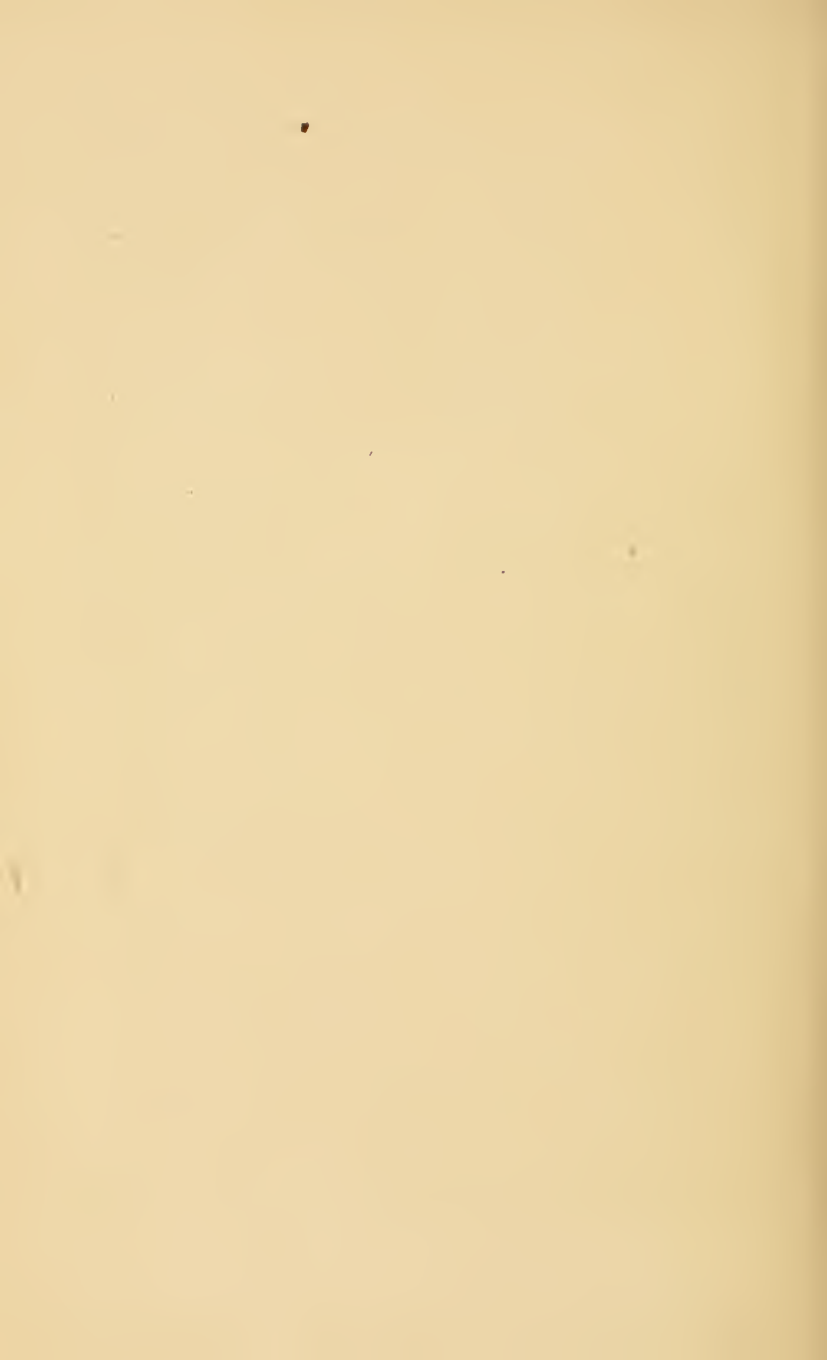
What do we want? There is much that we want. Our desires are large, our expectations vast, and our purposes bounded only by the line of impossibility.

First: we wish to engage the minds and souls of the people. Every human being has a soul worth saving, a mind worth cultivating, a life worth engaging aright, a mission to be accomplished in this world. Come, then, one and all, and range yourselves under this plan, and find work to do,—the rich and the poor, the high and the low, the learned and the unlearned, the strong and the weak.

Second: we want labor. This is important, “Go work in my vineyard.” We want men and women

who are willing to devote themselves unselfishly to the Master's cause. We want church-members who will labor in lawful callings and make money to put in the Lord's treasury. We want those who will carry the gospel to the poor, the degraded, the downtrodden of earth. We want workers for the church, the Sabbath-school, the seminary, the college. Men and women, we want, who are willing to work anywhere for God,—work as they can, as God opens the way.

Third: we want money. This is the great desideratum. Money will accomplish wonders. We would that men could all learn to love money less and love God more, so that his cause would have all the money it needs. But, then, we do not despair. We are hopeful. We shall ask, hoping to get all the money we need in due time. We want money to pay ministers for their labor; to publish and circulate good books and papers; to establish Sabbath and other religious schools; to build church-houses and homes for ministers; to carry the gospel to destitute portions of the earth; to help the poor; to educate and provide for orphan children. All these causes, and others that might be named, call for money. To make money and spend it for the Lord, and not for ourselves, should be the motto of every human being. Consecrate unto the Lord.



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